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ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



A Monthly for the Propagation of Spiritual Ideas and Love of God.

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

—*Bhagavad-gītā* VI. 30

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अङ्गश्यामलिमच्छटाभिरभितो मन्दीकृतेन्दीवरं
जाड्यं जागुहरोचिषां विदधतं पद्मम्बरस्य श्रिया ।
बुन्दावन्यविलासिनं हृदि लसद्दामाभिरामोदरं
राधास्कन्धनिवेशितोज्ज्वलभुजं ध्यायेम दामोदरम् ॥

We meditate on Śrī Dāmodara (Kṛṣṇa) sporting in Brindaban, the blue hue of whose Divine Form has thrown into shade the beauty of the blue lotus, whose yellow silken robe has made the colour of saffron an object of reproach, whose middle is adorned with a garland which hung from the neck passes over the heart, who appears resting his left hand on Śrī Rādhā's shoulders.

Problems of the Bhagavadgita.

~~~~~BY K. S. RAMASWAMI SASTRI, B. A., B. L.

## GITA: DATE AND SOURCE

THAT the Mahābhārata war was a historical event and that the *Gītā* was an integral portion of the *Mahābhārata* are beyond dispute. In my life of Śrī Śankarācārya I have shown how the date of his birth is at the latest 44 B. C. As he wrote a *Bhāṣya* on the *Gītā* the above fact gives a clear lower limit to the date of the *Gītā*. Further, the *Mahābhārata* does not refer to Buddha. So it must have been prior to Buddha's time. I do not see any sufficient ground to bring down the upper limit to the Christian era or to some period of time not much anterior to that era, as many scholars, Western and Indian, seek to do. The traditional date is in no way extravagant or absurd and we must accept it unless it is displaced by unimpeachable testimony or by decisive probabilities.

The source of the *Gītā* is the *Mahābhārata*. In that treasury of Aryan ideals, the *Gītā* is the brightest gem—the Kohinoor of Aryan thought. It is hard to conceive of the Indian-ness of India if we leave out Vālmīki and Vyāsa. They are of the very texture of the thought of India. Vālmīki has glorified Rāma: and Vyāsa has glorified Kṛṣṇa. A well-known Sanskrit stanza describes the *Mahābhārata* as an epitome of the universe. The *Gītā* is the epitome of the *Mahābhārata*. It is

the distilled quintessence of all Vedas and all the Śāstras and contains the highest expression of Indian ethics and metaphysics.

## GITA: ITS KEY

The *Gītā* is the key to Hindu culture, and the Lord Himself is the key to the *Gītā*. In the time of Śrī Rāma India had a self-contained and Dharmic life. God's effort then was to overthrow the assailants from without. In the time of Śrī Kṛṣṇa, India was torn by internal dissension and Adharmic life. God's effort then was to subdue the enemies from within. *Dharma* was the watchword in the time of Śrī Rāma; *Bhakti* was the watchword in the time of Śrī Kṛṣṇa. India was thus fitted by God to become the guide of humanity by such blending of *Dharma* and *Bhakti*. When the ancient ideal of *Dharma* was maintained by Śrī Kṛṣṇa and invigorated by the new force of *Bhakti*, India was meant to become God's predestined guide of humanity. The immediate result of Kurukṣetra was the depletion of the Kṣatriya caste owing to its ruinous spirit of dissension and *Adharma*: But the distant and predestined result was new invigoration of *Dharma* by *Bhakti*, so that India which was to come into touch with the whole world by reason of her abovesaid and immediate weakness, might acquire a new potency of righteousness and rapture and communicate it to the other races of men.

Thus Śrī Kṛṣṇa is the centre and guide and soul of the *Mahābhārata*. He is Divinity in a relation of love and guidance and uplift to Humanity. He has well called Himself the uplifter of the soul from the ocean of death and *Samsāra* (समुद्रत्वाद् व्युत्संसारसागरात्). His divine aim was to uplift the soul from slavery to the Guṇas to the freedom of God-love and God-realization. He is thus the real and only key to the *Gītā*, and He alone in His Infinite Grace must and will unlock that casket of spiritual gems.

### GĪTĀ: ITS UNIVERSALITY

The *Gītā* is not merely for the Hindus. It is the scripture of the whole world. God is the Father of all, not the father of India alone. The Lord says in the *Gītā*: "In the way in which men seek Me as refuge, in that way do I approach them. From all quarters all men seek My path." ( IV. 11 )

The Lord says that all who worship the gods, who are only Himself in other forms, who are His aspects of beneficence for showering blessing on the world, and who are His divine children, so to say, really worship and please Him ( IX. 23, 24 ). He is the dispenser of all fruits ( VII. 22 ). He confirms and intensifies the faith of the devotee towards the particular divine form which he yearns for ( VII. 21 ). The attainment is proportionate to the desire, the search and the effort ( VII. 23, IX. 25 ). Love of the Devas leads to worldly prosperity and *Swarga*. Love of Bhagavān leads to *Mokṣa*. The love of the Supreme Īśvara is easy.

If a leaf or a flower or a fruit or a little water is offered to Him in love He accepts it graciously ( IX. 26 ). He dowers his devotees with perfect peace ( V. 29 ). Nay, He gives unto them Himself ( VI. 23 ).

Śrī Kṛṣṇa does not restrict salvation to any one. He says that all can attain Him. He says, "I am same and equal in regard to all men. I have no hate or partiality. Those who love Me are in Me and I am in them.....By clinging unto Me even creatures of lower and sinful embodiment ( like Gajendra ), women, Vaiśyas, and Śūdras attain the Supreme realization. How much more easily can pure and devoted Brahmins and Rājarsis do so ?" All human beings owe their human embodiment to mixed *puṇya* and *pāpa*. Some have the advantage of hereditary predisposition and environment. But all can in this very birth attain God. Śrī Kṛṣṇa does not say every man must be born as a Hindu or as a Brahmin to attain God.

He does not countenance the doctrine that some are born fit only for *Samsāra* or fit only for hell. I wonder how any human being can tolerate such an inhuman view. In XVI. 19, 20 He merely says that the breakers of *Dharma* will fall into lower embodiments and thus lose the bliss of realizing Him. But that is not for ever. Whenever by good *Vāsanā* or *Upadeśa* or *Puruṣakāra* or devotion the embodied soul loves God, God saves it and gives it *Śānti* ( peace ) and *Mokṣa* ( liberation ) ( see IX. 30, 31 ). He makes the gracious

promise, or rather gives His best devotee Arjuna the gracious assurance, "No devotee of Mine shall ever perish."

One very important aspect to be borne in mind is that, though the gospel of the *Gītā* was given in India and to Arjuna, it is really addressed to all human beings. None born or to be born is or can be outside the pale of Śrī Kṛṣṇa's love. If we make a careful note of the passages in the *Gītā* where the Lord makes an appeal to all His children, this fact will become apparent beyond all possibility of doubt. He gives to *Nara* (man in general) the message that he who can control and restrain within himself, while yet in this body, the fever and the rush of lust and hate, is the man of achieved *Yoga* and attained bliss. In XII. 19 He speaks of the *Nara* (man) who views praise and blame with equal eyes, who cultivates the golden rule of silence, who is glad at the measure of blessing that God bestows on him for the bare maintenance of his body, who is not attached to any fixed abode, who has got full and perfect fixity of mind, and who is full of devotion to God. The words *Nara* and *Mānava* are used also in XVI. 22, XVIII. 15, 45 and 46. Of special importance is the passage in XVI. 22 where He says that he who is free from lust and hate and greed will achieve the true auspiciousness (*Śreya*) of his soul and attain the supreme goal (परां गतिम्), the passage in XVII. 15 where He says that man achieves *Samādhi* (perfection) by performing his duty in the proper

spirit, and the passage in XVIII. 46, where the Lord says that by worshipping God with the flowers of duties a man can achieve *Siddhi* (perfection of attainment). We must note also the use of the term *Mānava* (man) in III. 17. The Lord says there that to the man (*Mānava*) who is enamoured of the Self, who is satisfied with the Self and who delights and rejoices in the Self, there is no more the burden and obligation of action. Are such *Ātmaratī* (love of the Self) *Ātmarūpti* (satisfaction in the Self), and *Ātmasantoṣa* (delight in the Self) confined to Hindus or Brahmans alone? They can be achieved and attained by any man.

Thus it is clear that the appeal of the *Gītā* is to all and that the salvation promised and vouchsafed in the *Gītā* is to all. In VII. 3 the Lord says that among men (मनुष्याणां)—note that He does not say, among Brahmans or among Aryas—very few strive for *Siddhi* (perfection) and that even among such strivers very few know Him in truth and in essence. I have already referred to the search by all men (*Manuṣyas*) for Him (IV. 11). Similarly the word मनुष्येषु (among men) is used in IV. 18 where the Lord says that among all men he who sees *Karma* in *Akarma* and *Akarma* in *Karma* is the man of *Yoga* and the proper doer of action.

I may draw pointed attention also to the way in which the word *Jana* is used in the *Gītā* in III. 21, VII. 16, 28, VIII. 17, 24, IX. 22, and other passages. In VII. 16 the Lord says that virtuous *men* (जनाः) worship

Him and that such worshippers are of four types. In the case of men (जनानाम्) who have vanquished sin by the power of virtue, they are able to free themselves from the polarities of existence and worship and adore God with sincere and unbroken vows (VII. 28). In IX. 22 He says that He attends to the *Yogakṣema* of those devotees (जनाः) who seek no other help or refuge and who adore Him with unwavering devotion. In the same way, in describing the *Āsurī Sampat* and the three types of men the word *Janāh* is used (XVI. 7 and XVII. 4, 5). Thus the *Dairī Sampat* and the *Āsurī Sampat* and the three *Guṇa* types are not confined to one caste or race but extend to all human beings. Thus the *Gītā* refers to mankind as a whole and describes the way in which all men can attain Him.

It is also noteworthy that the Lord says in XVIII. 69 that among *men* (मनुष्येषु) there is none dearer to Him than the teacher of the *Gītā* to His devotee and that none does work dearer to Him than the work of imparting the *Gītā* to His devotees. He says in XVIII. 7: "Whichever *man* has faith and is free from the spirit of cavil and hears the *Gītā* will attain liberation and reach the blessed abodes which are attainable by men of meritorious virtue and piety." Thus in the Lord's eyes all men are eligible to hear and study the *Gītā*, though later interpreters began to narrow the circle of readers very much and limit the circle of teachers almost to a vanishing point. The universality of the *Gītā* is its sweetest charm and its most fascinating glory.

( To be continued. )



## The Heart's Yearning.

My ears refuse to hear anything else; therefore  
Give them to hear the sweet melody of Your  
flute. Nothing else is pleasing to my eyes  
in the least; therefore allow them to have  
the drink of nectar in the form of Your  
Beauty. The Vraja of my heart is verily deserted.  
Therefore do decorate it by inhabiting  
it with Śrī Rādhā. Let my mind in the  
shape of a moth burn itself, O Śyāma,  
( Blue-coloured one ); do not put out  
the lamp of Your love.

—Bhagawatiprasad Tripathi.





# Introversion and Contemplation.

## A Study in Mysticism.

BY ARTHUR E. MASSEY.

MANY of us whose yearnings and aspirations vibrate to the contemplative life, find ourselves tossed about in a maelstrom of chaotic everyday experiences which seem to thwart our every approach to the Inmost. These checks to our aspirations must be for our ultimate good, because all experience is essential to real progress, and when we are ready for the contemplative life in its fulness it will surely become our very own. Meanwhile, ignoring the illusion of time, we may cheerfully say with poet John Burroughs:

*"I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know  
my face."*

In the waiting period we may derive much help and stimulus from the mystics to whom the spiritual world is more real than the material world, to the seer who has fallen in love with God, to whom God is the chief end of life, in whom the Christ has been born, and who faces Calvary cheerfully and willingly knowing that through Calvary is the resurrection from the Dead. The many know God a little, but it is only the few who know Him much. It is for the experimental knowledge of God possessed only by the few that the world is perishing. The voice of the Mystic

calls us to contemplation as a means of knowing God with the understanding of Love, and here and there his call meets with a response, if only in the wistful curiosity which asks, "Tell me wherein thy strength lieth? Tell me what this unfamiliar thing—*contemplation*—really means?" The answer is simple enough. In its essence contemplation is nothing else than a humble steadfast brooding attentiveness to the things of eternity in the solitude of our own souls. It means a concentration of attention, an absorption such as that of the true artist in his subject which can only be learnt by slow degrees, but is, nevertheless the natural attitude of a spiritual being. It involves the shutting out of all alien interests, the gathering of scattered thoughts, folding-in of stray imaginings—in short, that attitude of soul which finds its appropriate symbol in the story of the disciples assembling in the upper room and "*closing the door for fear of the Jews.*" It is not a mood, or a state of feeling, but a discipline. We are rightly informed that God dwells with him that is of a contrite and humble spirit; yet neither contrition nor humility can come to their right growth without persistent self-discipline. And we have to learn that self-discipline is none the less austere because it is the discipline of love. We say that the

Mystic soul looks out upon its world, not with the cold look of observation, which is the manner of the scientist, but with the ardent look of love, which is the way of the artist. But is the discipline of love less relentless than the discipline of science ? Does the devoted servant of an impersonal idea suffer half of the rigour, the sternness, the purifying flame which love imposes upon her disciples ? Certainly there is no formal and stereotyped method in the school of love, and we do well to distrust any cut-and-dried system, any rigid formula or elaborately subdivided scheme which may be offered to us in the name of Mysticism. But just because it is *not* formal it is the more exacting. Many of the Oriental Mystics, for all their tendency to luxuriate in religious eroticism, knew love's long, unremitting discipline, her stern demand of spiritual poverty, chastity and obedience. Thus the Indian poet, Princess Zeb-un-Nissa sings:—

*"O Love, where dost thou lead,  
Upon what travel fares our  
caravan?  
By Hedjaz desert shall thy foot-  
steps speed,  
The longest journey since the  
world began."*

And again, more explicitly:—

*"Treading Love's path so long,  
Under such heavy burdens did  
I bow,  
At last my chastened heart has  
grown so strong  
No task, no pain, can bend my  
spirit now."*

That love is not only an inspiration but also a discipline holds nowhere more true than in the soul's communion with God; and the real reason why we know God so little is that we allow outside things—worldly distractions, to draw us away from submission to the long, searching *process of practising the presence of God*. To attend to God is a lost art. We seem to lack the necessary patience. One of the most important essentials of contemplative discipline is *Introversion* and it must not be confounded with introspection. Introspection is the attitude of the spiritual egotist who examines his soul periodically to "see how it is getting on". It is, in the last resort, not an inward activity at all, but merely an attempt to observe one's soul from the outside—a holding up of the mirror to oneself, which simulates humility, but in reality only ministers to pride. Introversion, on the contrary, is a turning inwards from the circumference to the centre in order to hold converse, not with oneself, but with the Word, the Spirit, the indwelling Christ, Kṛṣṇa, Buddha, call it what we will, speaking in the deep places of the soul, purging it from its stains and unreality and guiding it into paths of wisdom, peace and love. Introversion must never be contrasted with that outgoing of the soul towards God of which it is but "the other side." It is, in fact, that coming to oneself which alone makes possible the cry, "I will arise and go to my Father." The Mystics, then, call us to introversion, declaring with one voice "Better the fountain in the heart

than the fountain by the way." As a matter of fact we do not readily believe that. We live in a land full of fountains. Scarcely have we left our wayside well behind when another offers its sparkling draught to our eager lips. Our hands are full to overflowing, and still there remains so much we should like to grasp. Is it not so? We tend to live more and more outside ourselves, we are everlastingly seeking company, seeking diversions and amusements, shirking solitude. Even our concern in spiritual things often resolves itself into the interest of an ordinary student or intelligent onlooker anxious to study the varieties of religious experience. So that the undiscovered country of one's own heart is almost totally ignored. Faber reminds us that a man needs to keep his heart warm by living in it, and it is for want of being lived in that our hearts seem to us arctic regions for which we are loath to exchange the genial sunshine of our busy and interesting *external* life. Occasional excursions into the fringes of the unexplored breed in us a nameless discomfort, a kind of ghastly fear; and we haste us back to a more friendly and familiar landscape. And so we go on, until one day some "Act of God" shatters our dream-world and we awake to the fact that nothing really matters except that strange, mysterious life behind the brain in which man touches God. Such an event may come to pass through the sudden explosion of a hidden mine in the heart, through the terrifying emergence of undreamed of passions. It may

come as a revelation of spiritual bankruptcy, or as a discovery of untapped sources of spiritual wealth, something that cuts the ground from under our feet, and we turn to our neglected hearts, to realize with pain that we are not at home in our own house, that we have lost the key to our true kingdom. But the Mystics remind us that we need not awake to so bleak and desolate a dawn. "Had your eyes been open", asks Macterlinck, "might you not have beheld in a kiss that which to-day you perceive in a catastrophe?" "Your heart is your life," says William Law. "Thou art a stranger to this principle of Heaven, this riches of eternity within thee.....Heaven is once more brought to us as a treasure hidden in the centre of our souls." And, again, speaking of the Church within the soul, "Accustom thyself to the holy service of the inward temple. In the midst of it is the fountain of living water.....There the Mysteries of thy redemption are celebrated..... There the Supper of the Lamb is kept, the bread that come down from Heaven that giveth light to the world is thy true nourishment.....When once thou art grounded in inward worship, thou wilt have learnt to live unto God above time and place." And with reiterative insistence he bids us dig deep for the pearl that was never hid in any earthly field. Awake then, thou that sleepest, and Christ, who from all eternity has been espoused to thy soul, shall give thee light. Begin to search and dig in thine own field for this Pearl of Eternity that lieth hidden in it; it cannot cost thee

too much, nor canst thou buy it too dear, for it is *All*, and when thou hast found it, thou wilt know that all which thou hast sold or given away for it is a mere nothing, as a bubble upon the water."

Plainly, this getting accustomed to the worship of the inmost temple, this digging for the hidden pearl of our hearts, is a slowly acquired art and involves a steady and searching discipline; and the question which immediately arises in minds which are accustomed to easy and all but unconscious acquisition of treasure, is whether the gain is worth the effort. What shall we find in that dense and baffling jungle of passions, desires, aspirations and motives we call our heart? Two things, say the mystics: Knowledge of Self and Knowledge of God.

Self-knowledge must always be partial and limited, and like all partial knowledge, is a dangerous thing unless it is acquired by focussing on something other and higher than Self. Introversion, which must necessarily precede contemplation is *not* self-inspection, but rather the beholding of God as immanent in the soul; and we might add that vital knowledge, either of Self or of God, can come in no other way. "To mount to God", says the great mystic Alberlus Magnus, "is to enter into one's Self. For he who inwardly entereth and intimately penetrateth into himself, gets above and beyond himself and truly mounts up to God."

To look into one's heart with honest, humble eyes is to place

oneself under the discipline and instruction of One who is greater than our heart. As we turn in upon ourselves, veil after veil of unreality is stripped from our quivering eyes and life gradually becomes a profounder, greater thing, we know ourselves and walk with a deeper humility, a truer understanding, among our fellows. The spirit of condemnation and fault-finding is slain, and in its stead there comes a love that longs to cover the multitude of sins. This, the mystics teach, is the *beginning* of the contemplative life. Without it, contemplation is an intellectual pastime, an emotional dissipation.

A sense of our short-comings is only the *beginning* of true self-knowledge. Much of our Western present-day teaching, especially of the Evangelical type ends there. Self-knowledge is still bound up with the knowledge of sinfulness and frailty of the Self. But with the great mystics, Self-knowledge has as its crown the recognition of all the glorious powers, the transcendent possibilities which slumber in the soul that is destined to be a new creation. Not in a far-off heaven, but *here and now* these powers and splendours can be assumed. Heaven and Hell are with us from the beginning. To know oneself a sinner is good; but to know that one can "do all things through Christ" is far better. Christ the warrior within is the great Inspirer, the unfailing Guardian of the smoking flux, the absolute Gurantor of every holy aspiration. It is union with this Divinity within which is our rightful

goal. And Introversion is the first step in that mystical discipline which is at once a purgation and an illumination, a bringing into captivity and a liberation. It is not an easy thing, it involves a habit of recollection, concentration, and attention against which flesh and spirit alike rebel, as is known to all who have tried to attain to it. Christian mystics have always sought to acquire it by way of meditation on some aspect of God's being or of man's redemption, some article of faith, some verse or incident of scripture. Meditation, however, while it may be described as the preliminary step in the contemplative life, is not the exclusive property of the mystical type. It is essential to *all* spiritual life, impatience and lack of self-control has made meditation a lost art. A great book yields its true spirit, its interior sweetness only to long and patient brooding; and no amount of ordinary modern Bible Study, however intelligent and up to date, can take the place of that slow deep pondering which at one time was the joy of every pious farm-labourer who could by any means spell out the scriptures.

A single sentence or passage from the Bible, the *Bhagavadgītā*, Koran, or any sacred book, properly and deeply pondered upon, will yield treasures untold, and will compose the soul to a condition of receptivity. "Be still and *know*," is the great rule of the mystic life. But there is also a negative element in Mystic Quiet. The soul that would hold the Divine Word as the shell holds the ocean must be empty, not only of stray thoughts and superficial interests, but of its own burning inclination towards whatever seems to it divine. It must no longer

go out to seek; it must wait. Both seeking and waiting have their place in the spiritual life. Passivity is an essential element, not only in genuine religion, but also in all great art and all true science. For just as the genuine scientist empties his mind of all theories and speculations and surrenders himself humbly to Nature, so the true mystic composes himself to perfect stillness that God may speak. If we really believe that the still small voice never ceases to whisper in all the myriad ways of life, that the spiritual world knocks every moment upon the gates of sense, then our only wisdom is to be still and listen. We read such mystical rhymes as:—

*"Once in a silent night a child was  
born,  
Who brought again what once  
was lost and torn.  
Could but thy soul, O man, become  
a silent night  
Christ would be born in thee and  
set all things aright."*

Or:—

*"Would you look in Paradise,  
It must be with closed eyes.  
Would you here the singing spheres,  
Lie and list with closed ears"—*

And we dismiss them as quaint mediaeval conceits.

But a deeper consciousness tells us that they are the naked truth that we have missed, that Holy Thing which waited to be born in us, because we have preferred the pride of distractions, of noise and clamour, to the humility of fruitful silence; because we could never honestly say "Speak Lord, for Thy servant heareth." It is just here that the message of mystic quiet, and the need for contemplation of the "unseen and real" makes its appeal to a garrulous pleasure-loving and easy-going generation.

# Gopis' Love for Sri Krishna.

~~~~~BY HANUMANPRASAD PODDAR.

"It is no use enjoying pleasure after pleasure and possessing immense wealth, nor is it any use becoming a great ascetic besmearing the body with ashes.

"It is little use surrounding oneself with fires on all sides and sitting under the sun in summer, or acquiring the power of floating in water, or extending one's dominion across the seas.

"You may repeat sacred formulas times without number, practise austerities and exercise control over body and mind, observe fasts for any number of days, undertake pilgrimages to a thousand sacred places; but who the devil cares for all these?

"He is really an uncultured boor who loves not, nor enjoys the blessed company of the beloved child of Nanda.

"You may possess a number of mansions cast in gold, the splendour of which dazzles the eyes, and which are perpetually illumined by rows of bright rubies and other precious stones.

"To mention only a single fact indicative of worldly greatness, you may have a regular battalion of porters waiting at the door all the twenty-four hours to regulate the entry of visitors.

"Nay, you may throw pearls to the crowd in charity after taking a plunge in the Ganges, or chant the Vedas twenty times or engage in meditation of the Lord.

"All this is of no use, says Rasakhana, if you have not been able to love the yellow-robed Śrī Kṛṣṇa by offering Him the heart!"

It is nothing short of supererogation on the part of one like myself to attempt to write anything on the Love of the Gopīs. The truth about that Love may be known to a certain extent only by such lovers and devotees of the Lord to whom it may be revealed in all kindness by the Blissful aspect of the Lord embodied as Śrī Rādhā, and by the Supreme Divine, Śrī Kṛṣṇa Himself, the transcendent ocean of Bliss and Love, the embodiment of Truth, Knowledge and Bliss. One who knows the truth about this Love cannot, again, speak or write about it, inasmuch as the sports of the Lord at Brindaban through which that Love is revealed cannot be expressed through words. It is something beyond human conception, transcendent, supernatural. The inhabitants of Vraja of the time of Śrī Kṛṣṇa were no other than the eternal associates of the Lord, who came from beyond the region of Māyā, and manifested themselves on earth in order to participate in the boyish sports of the Lord under the direction and guidance of His Divine Energy, Śrī Rādhā, who embodied the Blissful aspect of the Lord. Even the creator of the universe, Brahmā, soliciting the dust of the feet of these Mahātmās (great souls) manifested in Vraja, said:—

"O Lord, may I have the rare good fortune of being enlisted as a servant of Thine either in this very birth or even through birth in one of the lower species of animals, so that I may be able to serve Your sacred feet. Envious is the lot of Nanda and the other cowherds of Vraja, who have got Thee, the Supreme Eternal, Blissful Lord, for their friend. It is a great privilege to be born in Vraja, and more particularly in Gokula, even as an insect that crawls on earth, for that may afford one an opportunity of sanctifying one's head through the dust of the feet of any of the blessed inhabitants of Vraja."*

How great were the inhabitants of Vraja the dust of whose feet was sought by Brahmā himself! Kicking aside liberation, they have gone far beyond that state in spiritual realization. Even Brahmā admitted this when He said, "Lord, you vouchsafed salvation even to Pūtānā, the demoness, who came with the evil intention of killing You painting her breasts with deadly poison. Will you confer the same thing on these lovers of Yours? Nay, You will have to remain bound in perpetual debt to them." The Lord

Himself acknowledged this in the following memorable words addressed to the Gopīs.

"O dear ones, you have shown your devotion to Me by snapping off the strong ties of the family and of relations. It is not possible for Me to repay the debt of this sacred devotion of yours even if I serve you for the whole life-time of a celestial being. You alone can discharge Me from this obligation through your own generosity."*

Although as Lord and ruler of the universe He keeps all beings, gods, demons, gandharvas (demi-gods) and men alike perpetually bound by the fetters of Karma, He allows Himself to be tied to the husking-stand by the milk-maid Yaśodā. The Lord of *Māyā*, Hari, who makes the entire creation dance to the tune of His *Māyā* loses the game in favour of His playmates and as a condition of the game plays the horse and carries the cowherd boys on His back! Blessed are those men, women and children of Vraja! It happened, one day, that Devi Yaśodā was engaged in some household duties when the child Śrī Kṛṣṇa became obstinate and asked the mother to take Him in her arms. The mother turned a deaf ear to His importunities. This upset the child who began to weep and roll on the floor of the courtyard. Just at that moment appeared on the scene Devarṣi

* तदस्तु मे नाथ स भूरिमागो
मवेऽत्र वान्यत्र तु वा तिरश्चाम् ।
येनाहमेकोऽपि भवज्जनानां
भूत्वा निषेवे तव पादपङ्क्तवम् ॥
अहो भाग्यमहो भाग्यं नन्दगोपव्रजौकसात् ।
यन्मित्रं परमानन्दं पूर्णं ब्रह्म सनातनम् ॥
तद्भूरिभाग्यमिह जन्म किमप्यटव्यां
यद्रौकुलेऽपि कतमाकृष्टिरजोऽभिषेकम् ॥
यज्जीवितं तु निखिलं भगवान्मुकुन्द-
स्त्वेषापि यत्पदरजः श्रुतिसृग्मेव ॥

(*Srimad Bhagavata* X. xiv. 81, 82, 84)

* न पारयेऽहं निरवशसंयुजं
स्वसायुक्त्यं विधुषायुषापि वः ।
या मामजन् दुर्जरोहश्चङ्कलाः
संयुज्य तदः प्रतियातु साधुना ॥

(*Srimad Bhagavata*, X. 32. 22)

Nārada who had felt an impulse in his heart to witness the boyish sports of his beloved Lord. He found that the Lord of entire creation, the Abode of Supreme Bliss, was rolling on the ground and clamouring for being picked up by the mother. The celestial sage was driven into raptures at this unprecedented sight, and addressing Yaśodā, he exclaimed—

“Your fortune, O Yaśodā, is indeed incomparable. I wonder how many sacred places you visited and what virtuous deeds you performed in your previous births! Wonder of wonders! The Lord, Creator and Sustainer of the Universe, whose grace even great gods like Indra, Brahmā and Śiva find it difficult to obtain, that Supreme *Brahma* is rolling in earth seeking to obtain a seat in your arms.”*

God, the embodiment of Supreme Knowledge and Bliss, who makes the whole creation dance like a puppet tied to the strings of His *Māyā*, Himself dances in the courtyards of the Gopis enchanted by their Love. Who can adequately praise their lot or describe the greatness of their Love? Says Rasakhān—

“Śeṣa (the serpent-god), Mahēśa (Śiva), Gaṇeśa (the elephant-god), the Sun-god and Indra (the Lord of Paradise), on whom all these gods constantly meditate,

Whom the Vedas describe as eternal, infinite, partless, indivisible, and differenceless,

* किं ब्रूमस्त्वां यशोदे कति कति सुकृतक्षेत्रवृन्दानि पूर्वं
गत्वा कोदृग्विधानैः कति कति सुकृतान्यर्जितानि त्वयैव ।
नो शक्नो न स्वयम्भूतं न मदनरिपुर्नस्य लेभे प्रसादं
तत्पूर्णं नमो भूमौ विबुधति विबुधन् क्रोडमारोढुक्कामः ॥

*Whose Name and glories are incessantly sung by Ṛṣis like Nārada, Śuka and Vyāsa, but even they cannot exhaust them and themselves feel exhausted: Him the cowherd girls get to dance before them over a cup of butter-milk !”**

Praising the lot of the Gopis, Śrī Śukadeva, who had supreme indifference to the enjoyments of the world and had established his absolute identity with *Brahma*, said:—

“Neither Brahmā, nor Śiva, nor even Śrī Lakṣmī, who constantly resides in the heart of the Lord could obtain that rare and incomparable boon (of Love) from the Lord, the dispenser of salvation, which fell to the lot of these supreme lovers, the cowherd-maids of Brindaban.”†

Similarly says Śrī Uddhava, foremost among men of wisdom:—

“The rarest boon (of Love) that fell to the lot of the damsels of Vraja who during the *Rāsa* dance had the rare good fortune of clasping the arms of the Blessed Lord to their bosom and had all their desires fulfilled thereby, was neither obtained by Lakṣmī (the Goddess of Wealth) who resides permanently on the bosom of the Lord, nor by the celestial damsels who possessed the grace and

* सेस महेश गनेस दिनेस सुरेसहु जाहि निरंतर ध्यावैं ।
जाहि अनादि अनंत अखंड अछेद अमेद सुबेद बतावैं ॥
नारदसे सुक ब्यास रटैं, पचि हारे तऊ पुनि पार न पावैं ।
ताहि अहीरकी छोहरियाँ छछिया भरि छाछपै नाच नचावैं ॥

† नेमं विरिञ्चो न मयो न श्रीरप्यङ्गसंश्रया ।
प्रसादं लेभिरे गोपी यत्तत्पाप विमुक्तिदा ॥

(Srimad Bhagavata X. ix. 20)

fragrance of a full-blown lotus."* What is then to be said of others ?

The celebrated poet-saint Sūrdās says in one of his memorable songs:—

"The Gopīs of blessed memory enjoyed the childish sports of Śrī Hari to their hearts' content as a matter of course; Lakṣmī Herself was not privileged to obtain this favour even in her dreams. Whose true nature the Vedas are trying to determine though with little success, whom Śrī Śiva is constantly engaged in studying and whom Śeṣa Himself is trying hard to fathom but in vain; Who eludes the gaze even of ladies belonging to the Kinnara, Gandharva and Nāga classes (the leading types of demi-gods). The damsels of Vraja catch hold of the selfsame Lord (now disguised as a cowherd boy) and make Him dance like an ape to the tune of their clapping.

Addressing words of endearment, they smilingly gaze on His charming countenance and then clasping Him within their arms they engage in sport with Him.

Forgetting all their household work, the blessed ladies follow the two brothers (Kṛṣṇa and Balarāma) wherever they go. Having heard the sweet nectar-like stories of the Uplifter of

the hill (Śrī Kṛṣṇa) all other nectar appears inferior in taste;

Who will covet the other trivial pleasures of the world, when even the joy of liberation appears as unpalatable as salt ?"

Addressing Uddhava, whose one ambition was to be born as a creeper or a shrub or a herb in Vraja in order that the sacred dust of the feet of the Gopīs may fall on his head and who having accepted the discipleship of the Gopīs had assimilated the lofty sentiment of the Gopīs, the Lord said:—

"O Uddhava, neither Brahmā, nor Śiva, nor Śankarṣaṇa, (Balarāma), nor again Lakṣmī, nay, not even my own soul is so dear to Me as are devotees like you."*

This may have given the reader some idea about the spiritual greatness of the Gopīs. How is it possible for a humble mortal like myself to describe that Love which made the Gopī the dearest object of the Lord Himself ? The eligibility for this love is attained only after one has developed supreme indifference to the enjoyments of the world, and it is only through the grace of those exalted souls who have direct experience of the transcendent region that a devotee may expect to tread the thorny path of Love and obtain a taste of that nectar. For this, however, one is required to pursue a course of spiritual discipline. Through mere study or book-learning it is not possible to reach that height

* नार्यं श्रियाऽङ्ग उ नितान्तरेतेः प्रसादः

स्वयं पिता नलिनगन्धर्वं कुतोऽन्याः ।

रासोत्सवेऽस्य मुजदग्धगृहीतकण्ठ-

लम्बाशिषां य उदगाद्भजवल्लीनाम् ॥

(Śrīmad Bhagavata X. 47. 60)

* न तथा मे प्रियतम आत्मयोनिरं शङ्करः ।

न च संकर्षणो न श्रीर्नवात्मा च यथा भवान् ॥

(Śrīmad Bhagavata XI. xiv. 15)

of spiritual experience. An attempt is, however, being made here to give a gist of what I have been able to gather from various sources through the grace of God. Those blessed and revered souls who are steeped in this Love will kindly excuse this guilt and impudence of mine.

WHAT IS LOVE ?

Before attempting to probe into the mystery of the Gopis' Love it is necessary to discuss at some length the philosophy of Love itself. In reality Love is not something which can be expressed through words: that which can lend itself to description is the grossest and most external form of Love. The seat of Love is the heart; it transforms the lover into Love itself.

Bhagavān Śrī Rāma sent the following message of Love to Śrī Sītā:—

"O dear, the truth about the Love between you and Me is known only to my mind and that mind constantly stays with you. Know you that herein lies the essence of Love."

In Love there is no room for self-interest. Where there is any desire for return, there the purity of Love is stained by lust, or desire for self-gratification. In Love there is giving and giving alone: the thought of taking or receiving never occurs to the mind of the lover. Love, again, always tends to grow. A lover can never believe that his is a fully developed love: he always sees his own limitations, his imperfections, and keeps the needle of his heart directed exclusively towards the beloved. Love

that hinges round some virtue or expects something in return diminishes or disappears as soon it notices a decline in the virtues of the beloved or apprehends loss of expectation. Love of this type is not love in the proper sense of the term. It is love of self or desire for self-gratification that masquerades as love in that case.

Kabir says:—

*"Now it swells and the very next moment ebbs low, is not Love, That alone which is firmly rooted in the heart and knows no ebb should be given the name of Love.**

Again, it is said:—

"An attraction between lovers which knows no extinction even in the presence of factors favourable to such extinction is called Love."†

For instance, suppose the object of our love loses his wealth, his beauty fades, his virtues give place to vices, he ceases to reciprocate our love or show regard to us, snubs us at every step, offers insult to us and shows respect to others in our very presence or manifests thousands of evil tendencies. Under such circumstances our love for our beloved is sure to disappear. This is our experience of Love as it is known in the world. True love is that which does not diminish even in such conditions but goes on increasing every day.

* छिन हि चढ़ै छिन कतरे सो तो प्रेम न होय ।
अघट प्रेम पिंजर बसै, प्रेम कहावै सोय ॥

† सर्वथा ध्वंसरहितं सत्यपि ध्वंसकारणे ।
यद्वाचबन्धनं यूतोः स प्रेमा परिकीर्तितः ॥

Says Rasakhan:—

"That Love is the fountain of all sweetness which is not dependent on youth, virtue, beauty or wealth, nor tainted by self-interest or thoughts of personal gain, and which is pure and free from desire (of self-gratification). Very subtle, very soft, very slender, very remote, Love is the hardest of all, constant, unvaried in sweetness, brimful. All-sweetness, spontaneous, disinterested, unwavering, sublime, unvaried in sweetness, constantly growing, such is pure love, O Rasakhan".

A poet says:—

*"Love constantly grows like the waxing moon, Only there is no full-moon here, hence it never reaches the point where it may be said to be full."**

This type of Love can grow only in the heart of the devotee in relation to God. Devarṣi Nārada while describing the nature of this Love says:—

"The nature of Love cannot be described in words, like the experiences of a dumb-person. This Love manifests in some rarely fortunate and qualified medium (viz., a devotee who has developed supreme indifference to worldly enjoyments). This love is beyond the range of the three Guṇas, is untainted by desire, constantly growing, ceaseless in flow, and very subtle: it can be understood

only by experience. A devotee who attains this sees only this Love, hears only this, and thinks of this and this alone." (*Bhakti-Sūtras* 51-55)

There remains no distinction between the lover and the beloved in this state. For, as the poet says:—

*"Love is the essence of God, and God is the embodiment of Love. Though one in essence, they appear as two, like the sun and the sunshine."**

It will not be out of place to reproduce below the utterances of some Hindi poets regarding the condition of the Gopis who had attained this highest stage of Love.

"In whichever direction I look, I find the landscape full of Śyāma (dark blue)

The bowers and groves are dark, the water of the Jamuna is dark, the sky and colouds are dark. All the colours are merged in the dark colour, people say this is something novel.

Am I mad, or the dark pupil of the peoples' eyes is changed ? The heart of the Moon and the scion of the Sun are dark, the musk is dark, as well as Cupid, the conqueror of the world. The neck of the blue-necked Śiva is also dark, as if the dark colour has been broadcast all over the earth.

The letters of the Vedas appear dark, the point of the tapering light is also dark.

* प्रेम सदा बढ़िबो करे ज्यों ससिकला सुबेध ।
पे पुनो यामें नहीं, तातें कबहुँ न सेध ॥

* प्रेम हरीका रूप है, त्यों हरि प्रेमस्वरूप ।
एक होइ द्वैमें लसै, ज्यों खर ॥ अर रूप ॥

*Not to speak of men and gods,
the Formless Brahma Itself has
assumed a dark Form."*

*"The ears went ahead of all, and
lost themselves in the stories of
His glory,*

*Then the eyes departed, and lost
themselves in the nectarean beauty.
So did the mind lose itself in
the smile, in the dance, in the
furtive glance, in the mirth, in the
symmetry of Form and in the
sweetness of disposition, even as
water mixes with milk.*

*Enchanted by that Supreme
Enchanter, my mind has identi-
fied itself with the Enchanter
Himself and no distinction, says
Harichand, is now visible between
the two.*

*Kṛṣṇa has entered into my very
life-breath, and the breath is sur-
charged with Kṛṣṇa.*

*It cannot be perceived now whether
it is life that pulsates within, or
Kṛṣṇa that is throbbing in the
heart."*

*"Wherever I turn my eyes, I find
Śyāma (Kṛṣṇa) and Śyāma
alone visible everywhere.*

*In the streets, on the bathing ghats,
in the alleys, in the orchards,
in the trees, in the creepers, in
the gardens, in the groves, in the
doorways, on the walls, on the
thresholds, on the windows,
in the gardens, in the diamonds,
in the necklaces, in the body,
in the woodlands, in the
bowers, in the Gopīs, in the cows,
in the herds of cattle in Gokula,
in the lightning and in
the clouds.*

*It is Kṛṣṇa, again, who has
occupied my mind and eyes."*

*"This love of Śyāma is something
which cannot be expressed through
words.*

*The sky, water, earth, animate
and inanimate creation, all that is
perceived is nothing but Śyāma.
Brahma has vanished: Māyā, too,
has disappeared: no Jīva (embodied
soul), no time:*

*Even one's own self has been for-
gotten. If anything remains, it
is the darling of Nanda."*

*"There is no one left to confide
the secret of his heart,
As a matter of fact, no such
secret is left, to whom and in
what manner shall it be confided?*

*While gazing on Hari, the heart
got stolen,
Now it is Hari and Hari alone
who is seen on all sides."*

*"Nārāyaṇa says, in whose heart
Śyāma resides,
In branch, leaf, flower and fruit
he sees Him and nothing else.
Doors and walls have been trans-
formed into mirrors. In whichever
direction I look I find Thee and*

*Thee alone,
Pebbles, stones, and broken pieces
of earthenware all have turned
into so many looking-glasses."*

The following is an anecdote connected with the Gopīs who saw Kṛṣṇa permeating the whole universe. One of these Gopīs asked another in the course of their talks about Kṛṣṇa in which they remained engaged all the twenty-four hours—"Sister, here is a puzzle for me. The blessed Nanda has got a fair complexion,

Queen Yasoda is fair, even Balarama is fair-complexioned; while all members of the family are fair, is it not strange that Śyāmasundara alone should have been dark-complexioned? Hearing this the other Gopī, who beheld Kṛṣṇa everywhere replied—“Sister, what a shame? Don't you know even this?—

*He stays day and night within
our eyes painted black by collirium,
O friend, it is due to this that
the body of our dearest is dark
in colour.”*

What a sentiment of deep spiritual significance. In the painted eyes of these Gopīs resided Śrī Kṛṣṇa

alone and nothing else; their eyes beheld nothing else in this wide world. There are some people who hold that the Gopīs never believed in the all-pervading nature of the Lord. This is quite true, inasmuch as these Gopīs saw their beloved Śrī Kṛṣṇa alone, and nothing else. When in their eyes nothing besides Śrī Kṛṣṇa existed, then what would He pervade?

Bowing, again and again, to the sacred feet of these Gopīs who are merged and lost in this divine Love of Śrī Kṛṣṇa, we proceed to the next stage of our discussion.

(To be continued)

Religion and Religious Propaganda.

BY JAYADAYAL GOYANDKA.

Almost all the nations of the world are at the present time striving in their own way to advance the cause of their religion and propagate it as widely as possible. Some of them are anxious to spread the message of their faith to the remotest corners of the earth, and leave no stone unturned to realize this object. Our Christian brethren spend money over this literally like water. Crores of rupees are received in India for this purpose even from distant America, and lakhs of Christian missionaries have gone to distant lands to spread their faith through various means, such as social service, offering different sorts of allurements and giving false hopes, and even false propaganda and misrepresentation of facts.

In the view of some misguided brethren religion consists in seizing others' wealth and women, slaughtering animals in the name of religion

and assassinating those professing other faiths; and they openly try to propagate such view. It is such propaganda that creates wide-spread unrest and suffering. It is no doubt the duty of man to try to propagate the tenets of a religion which according to him possesses the greatest utility for uplifting humanity. On this ground, if anyone seeks to propagate the truths of his own religion with the pure motive of doing good to humanity, there cannot be any objection; but what attitude we should have towards such attempts has to be carefully considered. To my mind, Hinduism is the only religion which is complete from all points of view inasmuch as it aims at the liberation of man from the threefold affliction, and taking him to the farthest limit of the infinite ocean of happiness makes him in the end an embodiment of bliss itself. From time to time

under the influence of its message individuals torn by affliction and mental unrest have succeeded in attaining supreme peace through liberation from bondage, and even in the present day some of the greatest men of the world are eagerly looking forward to that message. It is a matter for deep regret that a people nurtured under the glorious tradition of this noble and sacred religion which has existed from time without beginning and whose sublimity and purity is unrivalled should through infatuation allow themselves to be carried away by the dirty stream of ignorance and seek shelter under faiths that are inherently imperfect.

If the Hindus forgetting the lofty ideal of this eternal religion begin madly to pursue the false ideal of worldly happiness and adopt faiths that hold out such worldly happiness or at the best heavenly bliss as the highest goal of religion, a great catastrophe is likely to ensue. Traces of this catastrophe are even now discernible through facts that appear on the surface from time to time. Forgetting the ancient ideal of attainment of eternal bliss people have begun generally to regard it their duty to run after objects of enjoyment. It is a matter for extreme regret that lovers of religion do not bestir themselves even after tasting this first fruit of irreligion to save the Hindu race from the terrible consequences that may accrue from loss of religion.

Most of our people at the present time are wasting their valuable time in pursuit of wealth, name and fame.

Others are engaged in the work of social reform and securing political freedom for their country; there are very few blessed souls who have taken upon themselves the sacred duty of propagating the message of true religion. Social and political activity pursued unselfishly without any desire for honour, fame or personal aggrandisement may no doubt help one to some extent to attain true happiness, but all efforts intended to advance worldly interests are bound finally to make one forgetful of the supreme goal. Uninterrupted advancement towards bliss is possible only through the propagation of the message of true spirituality in which lies supreme contentment and peace.

Although my knowledge of the different faiths of the world is very limited, yet my conviction, generally speaking, is that that religion is best suited to become a true universal religion which holds out as its goal the attainment of eternal, unhampered happiness, the highest state of bliss, and throws it open to all. The religion that seeks merely to advance happiness in this world or in heaven is worthy of being rejected by men who possess intelligence and wisdom. So far as my knowledge goes this standard of a universal religion is satisfied only by the eternal Vedic religion which inculcates the following virtues:—

“Complete absence of fear, purity of the heart, constant devotion to meditation for attainment of wisdom, charity of the purest (Sattvic) type, control of the senses, worship of God and practice of various forms

of sacrifice advocated by the Śāstras, study of the Vedas and other scriptures and chanting of God's Name and glory, capacity to endure hardships for the discharge of one's religious obligations, straightness of body, senses and the mind, abstaining from infliction of pain on any creature through mind, speech or body, truthfulness and use of sweet and agreeable language, freedom from anger even towards one who may have injured you, abandoning the idea of doership in connection with all action, tranquillity of mind, abstaining from backbiting, etc., unmotivated kindness to all, absence of attachment even in the midst of worldly enjoyments, a gentle disposition, shyness in performing actions prohibited by the Śāstras or denounced by public opinion, refraining from useless activity, exercising a sacred influence on others, forbearance, patience, internal and external purity, absence of the feeling of enmity towards all and absence of pride." (vide *Bhagavadgītā* XVI. 1—3) *

Manu, the Divine Lawgiver, says:—

"Patience, forgiveness, control of mind, non-stealing, purity both external and internal, restraint of senses, Sattvic intelligence, spiritual knowledge, truthful expression and freedom from anger—these are the ten fundamental

principles of *Dharma* (Religion)". (*Manusmṛiti* VI. 92) *.

Similar is the verdict of Patanjali, the author of the *Yoga-Sūtras*, who says:—

"Practice of non-injury, truthfulness, refraining from theft, continence, non-accumulation of things—these are five rules of self-restraint." †

"External and internal purity, contentment, austerity, study of the scriptures and repetition of the Divine Names, surrender of all one's possessions to God—these are the five rules of conduct." ‡

To observe these rules scrupulously but without any expectation of gain is true religion.

The above constitute *Dharma* in its highest state of manifestation. Through observance of these fundamental principles one can attain supreme bliss. Therefore, it is the duty of those who have sincere desire to serve humanity to practise this *Dharma* knowing it to be the fundamental basis on which depends the growth of individuals and nations, and try through argument and personal example to emphasize its importance and stimulate in the hearts of all people a keen desire to follow this course of conduct. This is the true method of preaching religion and propagating its truths throughout the wide world. It is through such

* अमर्यं सत्त्वसंगुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैर्घ्यामभिजातस्य भारत ॥

• धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

† अहिंसा सत्यास्तेयमहाचर्यापरिमहा धमाः ॥

‡ शौचसंतोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ।

propaganda that one can attain happiness in this world and achieve the highest goal of human existence in the form of salvation,—a state of existence transcending both time and space. When that state is attained, the individual no longer returns to this mundane existence, the home of all misery and suffering. It is in relation to such people that the Vedas declared from the housetops—'they do not return, they do not return.'

‘न च पुनरावर्तते, न च पुनरावर्तते ।’

It is the clearest duty of all to propagate the teachings of Sanātana Dharma as taught by the Vedas so that the whole of humanity may be able to enjoy sweet, eternal and supreme bliss.

Some people are of opinion that without the backing of Swaraj or political power and large funds, religious propaganda is not possible. This view does not, however, appear to me to be altogether correct. Political power may no doubt go a long way to help religious propaganda, but it is wrong to imagine that without Swaraj propagation of true religion is wholly impossible. Through practice of true religion it is possible to obtain the highest form of spiritual Swaraj to say nothing of this ordinary worldly Swaraj, which can be attained without much effort.

Money, too, is not a necessary factor in religious propaganda; it is possible it may render some amount of subordinate help. What is primarily required is a body of truly self-sacrificing preachers possessing

knowledge of *Dharma* based on spiritual experience. If such people renouncing all selfishness and the desire for honour and fame, prestige and power, make a strong determination to devote all their time and energy to the propagation of true religion they will never lack financial or other support from the public, but what is more, they will win over through love even their rivals in the field. Conversion by offering worldly allurements or giving false hopes or threats merely for swelling the number of one's correlative will do no good to the converts, nor can such interested propaganda do any good to the propagandists themselves. It is only when one reduces into practice the tenets of a true religion after realizing their importance that he can derive happiness and peace therefrom, and it is only after one has derived such transcendent peace and happiness that one can attempt to release one's fellow-men from bondage moved by compassion at the sight of their suffering and distress. This is what you may call religious propaganda in the truest sense of the term.

It is a matter for extreme regret that with this boundless ocean of bliss at their very nose people are wallowing in abject misery which is a feature of their worldly existence. Their condition can be likened to that of a herd of deer which demoralized by the fruitless pursuit of a mirage in a waterless desert, die of thirst on the banks of the Ganges tossing about and throwing up their limbs in utter desperation.

Men are reduced to this deplorable condition only because of their ignorance of the blissful state which can be attained through practice of true religion. Knowing their condition to be really lamentable, the teachings of Sanātana Dharma may be brought home to them for their true reform and spiritual progress. The teachings of this Dharma are locked up in a body of literature of vast extent the study and appreciation of which is no easy matter. Therefore, it is advisable to adopt one book as a guide capable of easily directing the steps of man along this sacred path. In my opinion the *Gītā* fully satisfies the test of a book of universal religion. It is a great and incomparable book explaining the most abstruse truths in simple language, a living guide to all spiritual aspirants suited to their stages of growth and mental outlook, a treasure-house of priceless teachings free from partiality or any selfish consideration. This character of the *Gītā* has been unreservedly recognized and proclaimed by most well-known thinkers of the world. There are hundreds of such verses in the *Gītā* every one of which contains teachings which when realized in life may bring salvation to any individual. The value of the book can be imagined from this very simple fact.

Therefore, those who for want of time or for any other reason are incapable of making a detailed study of all the scriptures should do well to take to the study of the *Gītā*, carefully following the meaning of every verse, and engage themselves in reducing its invaluable teachings to practice. *Mukti* (liberation) is the birth-right of all men and the *Gītā* is primarily a book pointing the way

to salvation. Therefore, those who believe in the existence of God and are possessed of devotion and reverence can easily claim it as their own. The Lord does not impose any restriction of time, place or nationality, with regard to the propagation of the teachings of the *Gītā*. On the contrary, He declared those who propagate its teachings among devotees and reverent souls as the best and dearest of His devotees. He says:—

“He who with a heart full of love preaches this most profound teaching of Mine among My devotees, that is, imparts the knowledge of the *Gītā* to My devotees without any expectation of reward, or popularizes it through an exposition of its verses, will without doubt attain Me” * (*Gītā* XVIII. 68).

He further says:—

“There is none among men who can do anything dearer to Me, nor will there come to earth any soul who can be dearer to Me.” † (*Gītā* XVIII. 69)

Therefore, the *Gītā* should be propagated throughout the world and brought within the reach of all nations of the earth with the greatest enthusiasm. I have not the least doubt that through propagation of the teachings of this single book salvation can be brought within reach of all humanity. We should all of us, therefore, betake ourselves to the propagation of the truths contained in *Gītā*. It can bring lasting happiness to the door of all. This is the one simple, easy yet vital method for the propagation of true religion among people at large.

* य इमं परमं गुह्यं मङ्गलैर्ब्रवीष्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

† न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥



Unto Bliss.

So long as one is attached to things of the world one cannot expect to get rid of the wandering nature and instability of the mind. And one can never attain peace simply by regulating the external circumstances of life, if the mind remains unstable and fickle. If you really desire peace, cultivate dispassion towards all objects of enjoyment. Remember that supreme peace can be attained only by one who has cultivated supreme dispassion.

This dispassion is not developed merely by the forcible renunciation of external objects. One cannot be said to have cultivated genuine dispassion if the taste for enjoyment lingers in the heart. When this taste itself disappears, then only should the dispassion be regarded as genuine.

Spiritual aspirants may try the following methods for cultivation of dispassion. These, or other methods of a similar type, may not be invariably helpful to all, nor may it be uniformly possible for all to practise them. Practices will vary according to the circumstances and needs of each individual case. Of course, those who adopt these methods will no doubt derive some amount of benefit. The result in every case will be commensurate with the effort put forth by an aspirant.

1. Argue in your mind that there is no attraction in the objects of enjoyment; the beauty that we attribute to such objects lies only in our imagination. The beauty of the female

or male form which attracts the opposite sex, what is this beauty after all? Is it not a creation only of our imaginative faculty? The skin, bones, hairs and nails, faeces, urine, fat, marrow, blood and flesh—what is after all attractive in all these things? Why does the same form, when dead, appear frightful? It is because the mind does not imagine beauty or attractiveness in that form.

2. Argue to yourself that happiness is nowhere found in the objects of enjoyment, it is through a delusion that you have accepted pain as pleasure. In the *Gītā* the Lord has described all objects of enjoyment as 'the root and source of suffering', and the world outside consisting of such objects as devoid of happiness, and as a 'home of misery'. Direct your reasoning to understand the truth of this divine pronouncement and consider whether objects of enjoyment are really painful as they have been described to be. Want of these objects is attended with misery; nay, one has to take considerable pains in order to be able to acquire them, and lastly, their possession, too, is painful. Similarly, their end is painful, their memory is painful, and the conflict between the various tendencies of the mind in connection with the acquisition of worldly objects is also painful. The suffering caused by want of these objects is patent enough. Those who are mad after wealth, know what amount of trouble one has to take in

earning wealth. Night and day they are veritably roasted in the fire of anxiety and care.

The acquirement of an object of enjoyment appears in some cases through error to bestow some amount of happiness, but the truth lies the other way. There is no object in this world which does not possess the property of creating a sense of burning; every such object is incomplete in itself and requires something else to make it complete or whole. If you have got a son, you have to make arrangements for his education and training, you have to arrange for his marriage and find ways and means to establish him in life. These and similar other problems and wants continue to trouble you. You find your rival leaving you behind in the race, outrivalling you in wealth and honour, and his son better qualified than yours; these and other imperfections continue to burn your heart. Yet these limitations can never be remedied in their entirety through pursuit of objects of the world.

Again, what you possess to-day may be destroyed tomorrow, or you may be forced to leave it, and this will make you very unhappy. This is true in relation to every object of the world. What you find to-day perishes the next day, or leaving it where it is you may have to shift yourself to some other place. If this is not a painful end, what else will you call it? The fact is, by their very nature all worldly objects are painful in the end. They appear to gratify us through error only at the moment they are enjoyed. The ringworm gives us

momentary relief when tickled, but the after-effect of such tickling is painful inasmuch as it causes a burning sensation in the skin. The momentary pleasure derived from contact of the senses with their objects is exactly of this nature.

'O how happy I was in former days! I had plenty of wealth, and my house was humming with children and attendants; I had the vigour of youth; as for my wife, she was a paragon of beauty and good manners. My fame was spread over the wide world. Alas! everything is lost now. There is no one so wretched and miserable as I am.' This is how the memory of things we possessed heretofore gives us pain in the end. Suppose we want something, how is that to be obtained? A certain method is suggested by a friend to-day. Next day he says, no, that is not the way, do this. The original method suggested by him was harmless, there was no sin involved in it; the alternative method involves sin, but what is to be done? The object has to be achieved somehow. The struggle between pure and impure impulses upsets the mind. There is no end to our misery. We find ourselves placed on the horns of a dilemma. The internal struggle continues to burn our heart.

Thus realizing all objects of enjoyment to be full of misery, withdraw the mind from them. Cultivate the firm belief that there is neither attractiveness nor happiness in these objects. Know them to be full of imperfections and painful by nature.

Feel the burning heat of fever when the pride of wealth or youth peeps within the heart or when you find yourself amidst circumstances which conduce to easy comfort, honour and position or make you the cynosure of all eyes, the central figure in a social gathering, a special object of worship and adoration. Take fright in such situations; regard them to be deadlier in effect than the poison of a snake or a scorpion, more terrible and vicious than a malignant spirit. Let no desire or greed, no wrong idea of public duty tempt you to yield and accept a position like this. Knowing the enjoyment of worldly objects to be something that leads to deterioration of the body, courage and peace of mind attempt repeatedly to withdraw the mind from such enjoyments.

3. To withdraw the mind from objects of enjoyment, associate with holy men and practise *Bhajana* (remembrance of God and repetition of the Divine Name) with regularity and devotion. Through association with holy men and practice of *Bhajana* the heart will be purified and the mind will become steady. The reflection of the All-blissful Lord in the mirror of your heart will get brighter and steadier according as your heart will become free from impurities and calm. And in the perennial and infinite joy of that blissful vision the attraction for sense-enjoyments will begin automatically to disappear. The taste for enjoyment will diminish and nothing but God will attract the mind. Dispassion at this stage will

grow as a matter of course, and the growth of dispassion will make the reflection of God in the heart still brighter. Thus dispassion will augment the brilliance of God's reflection, and God's reflection will in its turn help the growth of dispassion. Ultimately your heart will be occupied entirely by the one eternal blissful existence of God, and all your suffering, dejection and restlessness will come to an end. You will be blessed by a realization of the supreme Truth of God. The taste for other things will vanish once you have had a direct vision of that One unblemished Form made of eternal joy and the juice of nectar which enchants the hearts of sages; you will, then, perceive the whole creation immersed in an unlimited ocean of nectar. Unrest and unhappiness will altogether disappear, and you will find yourself merged in a boundless ocean of transcendent joy. Then you will enjoy bliss as a part of your own being. Although God is one, you will begin to see His infinite sports. What you will become at this stage none can tell, none will ever be able to describe.

* * * *

Remember you will never be satiated with the enjoyment of worldly objects. The more you enjoy, the more will the desire grow. And if your life comes to an end while you are still hankering after such enjoyments, you will have to repeat the story over again. But never for a moment imagine that dispassion lies in leaving the home, besmearing the body with ashes, shaving the head or keeping long hair, or begging for daily food;

nor should you be deluded into the belief that you will automatically develop dispassion by merely continuing to perform the duties of the household. The seat of dispassion is the mind. If the mind is tied to a certain thing you are still in the grip of attachment; if, however, it is free from such attachment, then it may be said to have developed dispassion. It is immaterial whether you are leading the life of a householder or have left the home: if you have not yet been able to shake off all attachments, you are certainly bound. If you renounce the home for the practice of self-restraint, dispassion and discipline of the mind and if you are ripe for such renunciation, you should certainly take to renunciation. Even so, if you remain at home in the interest of such practice, your staying at home will be conducive to your salvation. Thus in certain circumstances external renunciation may lead to bondage, while external bondage may lead to emancipation. Therefore, whatever step you take take it after a good deal of deliberation. Your goal should always be cultivation of dispassion—freedom from attachment to the enjoyments of the world.

When this dispassion is cultivated attainment of peace becomes a certainty.

Withdraw your mind from the attractions of the palate. Never seek bodily comfort, and cultivate a dread for prestige and position. Develop positive hatred for these things. Even if you entertain aversion to such things, such aversion is bound to produce salutary results for you.

Never forget the soul of souls (Paramātma). Know Him to be your nearest and dearest one—an inexhaustible mine of knowledge, love, affection, grace, mercy, happiness, prosperity and bliss. One who takes refuge in Him automatically acquires all these virtues. He is a boundless ocean of supreme power, immortality, sweetness, truth and beauty. He is All-auspiciousness, All-Beauty, All-Love, All-Knowledge and All-Bliss. He is qualified as well as unqualified, with Form and without Form; He is everything. He is our Supreme Father, Supreme Master, Supreme Teacher, Supreme Friend, Supreme Benefactor, Supreme Lord, Supreme Wealth, and Supreme Possession. He is your dearest wife and the supremely beloved child. He as mother gives suck to the child, and as a child sucks the mother's breast. He is at once the object of your tender affection and devotion. He belongs to you and you belong to Him. The tie of your relationship with Him is indissoluble. Then why do you forget Him and give the homage of your heart to other objects? Why leave the substance and gather the chaff. Why leave the body and pursue the shadow?

Remember, the world is full of misery only without Him. Once you have caught hold of Him the whole world will appear to you as full of joy and merged in joy. Develop the faith that you are His own, that He is constantly with you, that He is ever ready at every place to help and protect you. Knowing Him thus cast off all fear. Surrender yourself at His blessed feet.

"Siva"

Acharya Sankara on Bhagavan Sri Krishna.

Note:—Many people who have only heard of Āchārya Śankara as the founder of the Advaita school of Vedānta may not have the privilege of knowing what opinion the great Āchārya held about the Descent of the Supreme Being in the Form of Śrī Kṛṣṇa. Some may have their doubts about the place of the conception of Avatāra in the scheme of the Advaita philosophy. Others, again, who have not studied the original works of the great Āchārya and yet try to think in terms of Advaita, may even arrive at wrong conclusions about Personal God, His Incarnations and His sports on this terraqueous globe, through deductions of corollaries from the broad postulates of the Advaita philosophy. But the great Āchārya himself did not leave anyone in doubt about his conclusions and beliefs. In his famous commentary on the *Gītā*, and more particularly in his comparatively unknown original work entitled *Prabodha-Sudhākara*, he has clearly and elaborately dealt with these subjects. For the benefit of those of our readers who cannot read these works of the Āchārya in original, we give below a free translation of his actual words on the subject.

—Editor.

ŚRĪ KṚṢṆA'S MANIFESTATION

After ages, when the light of Knowledge in people who are expected to observe the practices of religion get darkened through growth of worldly desires (which state is the cause of His manifestation), when righteousness began to be overcome by unrighteousness and evil began to predominate, then Bhagavān Śrī Viṣṇu, who is known also as Nārāyaṇa, who is the Supreme Lord, who is interested in the preservation of creation, manifested Himself in the Form of Śrī Kṛṣṇa through Devakī and Vasudeva for the protection of the representatives of *Brahma* on earth, that is, the Brahmans and their Brahmanhood. This fact is well-known.

That Lord, possessed of the complete attributes of God, viz., knowledge, splendour, power, might, energy and glory, although unborn and imperishable, master and lord of

all creation, eternally pure, awakened and free in character, yet controlling His Vaiṣṇavī Māyā, which is the primordial Prakṛti consisting of the three Guṇas, appear through sport as having been born like ordinary mortals and showing His grace on them.

Although He is free from any personal motive, yet only as an act of mercy on Jivas merged in the ocean of *Māyā*, and considering that an ideal accepted and put into practice by a person who has acquired a position in society through his own personal qualities gets easily accepted by society at large, the Lord delivered His divine discourse to Arjuna on both the aspects of Vaidika Dharma (*Pravṛtti* and *Nivṛtti*).

It is the ignorant and the foolish who entertain doubt about Bhagavān Vasudeva being Īśvara, being omniscient, to remove which Arjuna asked the question in verse 4 of the fourth

chapter of the *Gītā*. For removal of this doubt, the Lord said, "O Arjuna, both you and I have passed through many births; I know them all, whilst you know not." This is because your knowledge is covered by the Saṃskāras of good and evil, whereas I am eternally pure, eternally awakened and eternally free; therefore My knowledge is unscreened, and hence it is that I know (everything).

But if you are God eternal, untouched by either good or evil, it may be asked, how can you take birth ? In answer to this, the Lord says, "Though I am unborn—birthless, changeless—having the character of undiminished knowledge,—the Lord of all beings from Brahmā down to the meanest creature, yet subjugating My Prakṛti or Vaiṣṇavī Māyā consisting of the three Guṇas under whose control the whole creation moves and through whose influence men do not know that they are Vāsudeva, I appear, through sport, as possessing a Body or as having taken a birth; but in reality I do not take birth like other mortals".

(*Dharmya on the Gītā*)

INVOCATION

Salutation to Śrī Kṛṣṇa, Lord of the Yadus, who exists eternally in one state of Being, who is embodiment of *Ānanda* (Bliss), Consciousness itself, self-revealed, *Puruṣottama* (Highest Puruṣa), unborn and God Himself.

In describing whom the Śrutis (Vedas) behave like dumb creatures, can that Lord be ever revealed through the vocabulary of men ?

Although such is the character of the Lord, yet through study of the scriptures and through meditation and *Kīrtana* (singing) of his glory, people go on discussing about Him.

(*Prabodha-Sudhakara*)

MEDITATION

Meditate on Śrī Hari enjoying His repast in the company of cowherd-boys in a forest-bower on the banks of the Jamuna. He is seated cross-legged under the fabled tree which fulfils all desires (कल्पवृक्ष). He possesses a colour as blue as the cloud, His effulgence illumines the entire universe, He wears a beautiful cloth of yellow colour, His Body is painted with sandal-paste and other sweet-smelling ingredients, His eyes are extended up to the ears, the ears are adorned with a pair of ear-rings, His lotus-like face is blooming through a sweet smile, a necklace consisting of the *Kaustubha* gem is hanging from His neck, the beauty of His ornaments is enhanced by the lustre of His Body, a garland of forest flowers is suspended on His chest, He has conquered the dark age of Kali through His glory, a cluster of humming bees surround His head adorned with the beautiful seeds of *Gūñjā* (*Abrus precatorius*).

Salutation to the *Mahāpuruṣa*, the bestower of Bliss, who is being served by a slow breeze sweetened by the smell of flowers of the wish-yielding tree (कल्पवृक्ष), who is embodiment of Infinite Joy, and at whose feet lies the Ganges.

Salutation to the son of Yadu whose sweet smell has sweetened all the quarters of the earth, who is

surrounded by innumerable cows of plenty, who removes the fear of Devas and is a terror to powerful Demons.

Whose supernatural beauty puts to shame the total beauty of crores of Cupids, who is the bestower of desired objects, an ocean of mercy,—O ye eyes, leaving that Śrī Kṛṣṇa how can other objects of the world tempt ye?

(O, what a shame!) that these ears are attracted towards idle gossip, leaving the sweet, captivating stories of Hari, which sanctify the heart.

The senses are extremely unfortunate in so far as they are being drawn by the transient, sinful objects of the world notwithstanding the constant presence of Śrī Kṛṣṇa as an object that can wholly absorb them.

(*Prabodha-Pudhakarā*)

• IDENTITY OF QUALIFIED AND UNQUALIFIED BRAHMA

The identity of qualified and unqualified *Brahma* which the Śrutis and Purāṇas have hinted at in a covert manner, I shall attempt to make clear through the following statements.

This jewel of the Yadu race, Śrī Kṛṣṇa, is none else than the Supreme Soul that resides within the hearts of all as the Knower of heart, who is all-truth, all-knowledge, and all-bliss, and who is beyond *Prakṛti*. (If you argue) this Kṛṣṇa is a qualified Being, possessed of a visual body, finite, and subject to attraction and repulsion like ordinary beings; how can he be *Paramātmā*? (On this point it should be understood that) these

material eyes can see only material objects. God cannot be seen through them. God can be perceived only by the eye of Knowledge (Divine eye). While showing Arjuna the Universal Form, the Lord granted him the divine vision; this proves the invisibility of Hari even in the Form of man (the divine vision had to be given owing to the impossibility of perception of the Divine Form through material eyes). Just as the orb of the sun, although appearing at a particular point of the horizon, illumines the entire world and appears before all simultaneously in all parts of the globe, in the same manner the Lord of Yadus, Śrī Kṛṣṇa, although possessing a Form and appearing finite, is nonetheless all-pervading, the soul of all, and nothing but an embodiment of *Sachchidānanda* (Truth, Knowledge and Bliss).

The Lord took many Forms during the Rāsa-dance with the Gopīs and at Mithila assumed duplicate Forms and accepted the hospitality simultaneously at the palace of Videha Janaka and at the house of the Brahman devotee Śrutadeva. Moreover, Duryodhana also saw his entire army in the Form of Śrī Kṛṣṇa. This clearly proves that Śrī Kṛṣṇa was none other than the all-pervading Śrī Hari Himself.

When the sage Bhṛgu kicked the Lord at His chest, did he thereby become an object of hatred to the Lord of the Goddess of Wealth? (No, to Him all are equal) devotee or demon or anyone else, He deals equally with all. Therefore, God has

neither friend nor foe, nor is He indifferent to anybody. The Divine in human shape is like a tree laden with delicious fruits and standing on a beautiful road. The philosopher's stone, even when bored by a nail of iron, transforms the iron into gold; similarly, a person cultivating enmity with the Lord reaches the Lord.

Question—All created beings have taken their origin from the *Ātmā*, and *Ātmā* is the dearest object of all. This does not hold good in the case of Śrī Kṛṣṇa.

Answer—When the calves were stolen, the Lord bewildered Brahmā by creating out of Himself the forms of all the calves and cowherd boys, reproducing their exact age, form, idiosyncrasies and even the shapes of their respective ornaments. He created these Jivas out of Himself just in order to substantiate the statement of the *Śruti*: "Just as tiny sparks emanate from the flame, similarly all Jivas originate from the *Ātmā*."

One day, Śrī Kṛṣṇa was grazing the calves in a part of the woodland on the bank of the Jamuna; in the vicinity of that place but in a different grazing-ground the older cowherds were grazing the cows. These cows observing the calves from a distance became overpowered by affection and rushed to meet them; the cowherds tried their best to stop them, but they could not be stopped. Milk began to flow from their udders, and even the cows that had given birth to new calves began to lick their older calves and through exuberance of love gave them a hearty suck. The cowherds

on their part took hold of what they imagined to be their respective children and began to smell their heads and caress them. Thus for sometime an electric excitement possessed all men and beasts of the place. These cowherd boys and calves were none else than Śrī Kṛṣṇa Himself. Through the above sport Lord Śrī Kṛṣṇa proved it to all that He was the dearest of all objects. The incident gave an ocular demonstration of the truth inculcated in the Upaniṣads that the *Ātmā* is dearer and nearer than son, wealth and all other objects of creation.

Question—The *Ātmā* (soul) exists in the same state in all living beings, then why did Bhagavān Śrī Kṛṣṇa show difference in treatment as between Arjuna and Duryodhana?

Answer—Brahmā saw all the calves and cowherd boys in the Form of the Lord possessing four hands irrespective of whether they were deaf, blind, lame, dumb, big or small. The Upaniṣads also declare God to be equally present in all beings from the mosquito to the elephant.

Question—*Ātmā* is a non-enjoyer. If Śrī Kṛṣṇa is *Ātmā* Itself, how did He indulge in amorous sports with the cowherd maids of Brindaban?

Answer—The Gopīs were enchanted and enraptured by the supernatural beauty of Śrī Kṛṣṇa. Their whole being was so completely merged in Śrī Kṛṣṇa that even while they were engaged in the ordinary duties of their household as so many automatons, their eyes perceived all objects only as Śrī Kṛṣṇa. In their state of ecstatic delirium they would embrace even trees and beasts

saying "Here is Hari". Śrī Vedavyāsa himself, who was an incarnation of Lord Nārāyaṇa, stated that some Gopīs would imitate the sports of Śrī Kṛṣṇa and suck the breasts of other Gopīs who impersonated Pūtānā, the demoness. This shows that they saw even their husbands in the Form of Śrī Kṛṣṇa and definitely knew that Śrī Kṛṣṇa was the ruler of the hearts of all husbands and wives whether their own or those of others. If the reality is understood it will be found that just as there is identity between sugar and its sweetness even so this transient human body, too, is identical with the *Paramātmā*. There can be no doubt, then, about the divine character of the Body of Śrī Hari in human Form, who is God Himself, the Possessor of Infinite Power, the transcendent sporter who performs Superhuman Līlās through His own *Māyā* (enrapturing power). When He swallowed a clod of earth and Mother Yaśodā in anger forced open His mouth, she saw the entire universe within the cavity of the mouth. What is the surprise, then, if the same Lord showed Himself in Universal Form?

GRACE

The demoness Pūtānā came to give Him suck painting her breasts with the strongest poison; even then the body of that fortunate woman was sacrificed to Śrī Kṛṣṇa. Śakatasura was a great sinner, but Bhagavān Śrī Kṛṣṇa despatched him to the Supreme Abode. Even when He appeared like an infant, the Lord strangled to death the demon Tṛṇāvarta. The sons of Kubera

who had been transformed into Arjuna trees through the curse of Nārada, and had been greatly suffering thereby were free from their plant life and sent to His own Abode by Śrī Kṛṣṇa who uprooted the trees by a strong pull even while tied to the husking-stand. Keśī an enemy of Devas, and even nasty demons like Kākāsura (the crow-demon) and Bakāsura (the heron-shaped demon) also reached, through the grace of Bhagavān Śrī Kṛṣṇa, the region which is devoid of all pain and suffering. The huge python-shaped demon named Aghāsura who caused suffering to the cows, the Gopas and the Gopīs by drawing them into its stomach was made sinless by the Lord through death at His divine hands. The ocean of mercy, Lord Śrī Kṛṣṇa, protected the panic-stricken Gopas from being burnt by a forest conflagration by swallowing that fire. To save the inhabitants of Gokula from thunder, lightning and rain, the Lord uprooted the Govardhana hill single-handed, and held it in one of His hands. Delighted only with the offering of garlands and sandal-paste, the Lord transformed

a pair of protruding teeth and a body twisted at three points, into a beautiful woman. The huge, intoxicated elephant Kuvalayāpida which was kicked to death by the Lord fell as a moth falls into a blazing fire. Through touch of the Body of the Lord of Lakṣmī (Wealth), the wrestlers Muṣṭika and Chāpūra, who came for a wrestling duel, attained salvation. The jewel of the Yadu

race, Śrī Kṛṣṇa, made short work of Kāṁsa who eagerly looked forward to attaining Vaikunṭha through many sins committed by him in that birth. Having obtained the privilege of a sight of Hari while dying, Śiṣupāla, the ruler of Chedi, was graced by the Lord with the Sāyujya* type of salvation. In His Incarnation as fish or in other Forms, the Lord bestowed His own Form on the enemies of Devas who were killed by Him, to say nothing of salvation. Those who were killed by the son of Yadu were freed from the cycle of metempsychosis; therefore, the ruler of hearts, Śrī Kṛṣṇa, was the source from whom all incarnations proceed.

One who showed Brahmā the existence of many universes each of which was presided over by a Brahmā of its own, and had its own Viṣṇu, its own cowherd boys and calves; the water consecrated by washing whose feet is borne in reverence by Śiva on His head;—that Śrī Kṛṣṇa is different from the Divine Triad (Brahmā, Viṣṇu and Śiva), an unfading, imperishable glow, deep blue in colour, the constituent elements of which are *Sat*, *Chit* and *Ānanda*.

Glory to the Lord of Yadus, who is our origin, our titular Deity and who is all-pervading; even Śiva, the destroyer of the demon Tripura, and Brahmā, who has his seat on a lotus, are recipients of His grace; the Ganges, which destroys all sins, proceeds washing the nails of His toes; and sovereignty over heaven, earth and hell are held only as His gift.

O supreme mother Kṛṣṇa, born under the influence of the star known as *Moha* (ignorance), this

child of yours was delivered for rearing in the hands of *Māyā*, and you have long since adopted towards it an attitude of indifference. O tender mother, not for once do you turn to see my face? O omniscient mother, do you lack in power to neutralize the evil star *Moha* (and redeem Your child)?

Ye mind and heart, get rid of your fickleness and hold both the balances of the scale before you; in one balance place all the objects of gratification of the senses, and in the other balance Bhagavān, the Lord of fortune. Consider which of the balances contain more peace and true welfare. Accept that which appears to you through reasoning and experience as the repository of supreme bliss.

The Lord of Śrī (Wealth)

a soul who takes
the magnet which attracts a piece of iron. When He showers His grace, He does not make any distinction based on social status, physical charm, wealth or age, nor does He differentiate between a virtuous and a sinful soul. This observer of the heart, this huge, black cloud in the Form of *Paramātmā* accepts only the sincere offerings of the heart. When a cloud showers, does it make any distinction between a catechu plant and a plant of Champā? Although God is equally present everywhere, it is His devotees who are always merged in supreme delight from a knowledge of His grace. Just as a young of a tortoise is nourished only by the careful and affectionate gaze of its mother without milk or any other kind of food, similarly a devotee who has no other shelter, whose sole refuge is God, lives exclusively on the grace of the Lord.

* In the Sāyujya-type of salvation, the Jiva gets merged in God and his identity is lost.

Tulasi—the Glory of Devotion.

(One Act Play)

~~~~~BY SHUDDHANANDA BHARATI.

I

SATYABHĀMĀ—Beloved of my life, pray, recommend me to the highest of gifts that can vouchsafe me, here, the delight of the highest heaven.

ŚRĪ KRISHNA—Ah, do you desire, yet, the delight of heaven? All right!

SATYABHĀMĀ—Let me know at once the gift that can give me that heaven?

ŚRĪ KRISHNA—Why, there cannot be a more praise-worthy gift than the offering of one's own husband to a worthy Brahman!

SATYABHĀMĀ—Is it? Then it is within my reach! Then heaven is on my left side! I shall find a Brahman, anon!

( *Enter Nārada* )

O, welcome, welcome, blessed sage!

NĀRADA—Om Śrī Kṛṣṇāya Parabrahmaṇe Namah! Blessed Lord. Thy feet are ever upon my head; hence heavenly nectar pours into my heart!

ŚRĪ KRISHNA—Welcome, blessed Nārada, steadfast in devotion! A most opportune hour has brought you here! Satyabhāmā, can you find a fitter recipient than our sage here, for your supreme gift?

SATYABHĀMĀ—Never! Nārada, you have come in the chosen hour,

as the chosen one to receive this gift of gifts!

NĀRADA—Gift! Thanks! Here I am ready to receive whatever is given to me by the Beloved of Śrī Kṛṣṇa!

SATYABHĀMĀ—Hold your palm, sage. I pour the water of offering into it! ( Pours ) Anon, I offer you the loftiest of gifts, my blessed Lord Himself! Given! Heaven is now at my hand! I have sought it through the highest of gifts made to the greatest of sages!

NĀRADA—Ah, heaven's joy is nothing before the delightful gift that you have been good enough to bestow upon me! Mother, I am ever grateful to you! Innocent Satyabhāmā, by this unexampled offering, you have made the greatest sacrifice! No housewife has ever ventured to make such a gift even in her dream! This gift has ever been the Idol of my worship! This is the sole refrain of my song and the object of my prayer! All my life has been spent in seeking this supreme Gift alone! Mother, I give my all to this gift! Kṛṣṇa, Kṛṣṇa! You are heaven; You are earth; You are the "I" in me! Thanks, Satyabhāmā, the gift is made! Go and enjoy the highest heaven! Farewell!

SATYABHĀMĀ—Farewell, my Lord!  
The gift having been made, I  
expect heaven in my chamber!

ŚRĪ KRISHNA—Very well, let us see!

( *Exit Satyabhāmā* )

## II.

NĀRADA—Fountainhead of my songs,  
Kṛṣṇa, Kṛṣṇa, O heaven in my  
heart! My joy knows no bounds!  
Beloved of my soul, Your very  
name is by far sweeter than  
the heaven's nectar! Your contact  
is million times more delightful  
than the joy of Indra's pleasure-  
garden. Then why should this  
innocent Satyabhāmā think of a  
heaven! Why should this guile-  
less child dream of a pleasure  
beyond Thee? Can desire rest  
in one that has had Thee? The  
egoism in the human being is  
such that it pretends to give  
something of its own accord to  
gain heaven! My God, You are  
the giver, the receiver and the  
gift! O have You thrown Your  
veil of *Māyā* upon her eyes,  
that she does not realize You as  
the Highest Delight on earth  
and heaven?

ŚRĪ KRISHNA—Watch My *Līlā*, Nārada,  
calmly watch and know the  
Truth. Ah, there she comes!  
Devoted Nārada, her repentance  
shall reclaim Me from you just  
now! But insist upon an equal  
weight of gold and wealth as a  
recompense!

NĀRADA—I have understood Your  
trick! I shall be persistent!

( *Enter Satyabhāmā* )

What a holy idiot, I am! A  
virtuous ignoramus! Fie upon my  
desire! Fie upon heaven! I die  
without my Beloved! How can I  
breathe without the Life of my  
life? Even ten thousand heavens  
cannot equal an embrace of my  
Beloved Lord! How can I see after  
plucking the pupil from the eyes!  
He is the brain in my head, the  
heart in my breast, the strength  
in my nerves, the life in my  
vital; how can I be away from  
Him? The world is dark without  
Him! He is the Sun of my  
day and the lamp of my existence!  
I have been the loftiest fool to  
have parted with the loftiest  
of joys! I sought heaven and  
now suffer the hellish pangs of  
separation! The surprised world  
mocks at me! Rivals scorn at  
me! Conscience pricks me! The  
gift kills me! My folly chides  
me! I shall regain the gift!

ŚRĪ KRISHNA—What is the matter,  
Satyabhāmā? I think heaven has  
already met you in your chamber!

SATYABHĀMĀ—Heaven? Where is it?  
Thou art That! Pardon my  
ignorance, Beloved! I am con-  
vinced of Thy being the most  
Supreme Delight! Thy feet are my  
heaven! Lord, come to me back!

ŚRĪ KRISHNA—You have given and  
Nārada has me now! Ask him.

SATYABHĀMĀ—Good Nārada, I revoke  
my gift! Have mercy upon me  
and return my Beloved!

NĀRADA—Gift to a Brahman comes not to the giver except in the shape of the virtue that it brings. None reclaims a gift who is true to the laws of giving! How can you, who know the law, revoke then what you have given! You wanted only heaven in exchange for Kṛṣṇa. Kṛṣṇa is mine; heaven shall be yours in the long run!

SATYABHĀMĀ—Ah, I am undone! I do not want heaven! I suffer hell without my Lord! O holy sage, give back my husband!

NĀRADA—I, a Brahman, to give back the gift! Never! It is mine!

SATYABHĀMĀ—My Lord! My heart breaks with sorrow! Advise Nārada to give You back to me!

ŚRĪ KRISHNA—How can I? It is a bargain between the giver and the given! I am only a gift!

SATYABHĀMĀ—Nārada, have mercy upon this ignorant woman! I shall give you in return whatever you want!

NĀRADA—Come like that! Your pathetic plight melts me. Or not even for the whole world and the heaven would I part with this precious gift! For your sake I condescend to give back Kṛṣṇa in exchange for a heap of wealth weighed in equal balance!

SATYABHĀMĀ—You have given life back to me, Nārada! I shall weigh my beloved with an equal weight of gold and give you the latter. That is very easy! Come!

## III

(Śrī Kṛṣṇa is sitting on a scale. Satyabhāmā has heaped all her wealth on another scale.)

NĀRADA—Bring still more gold, mother! The scale bearing Śrī Kṛṣṇa has not risen a bit from the ground!

SATYABHĀMĀ—This is all that I have! No more have I! The weight arm with the world of wealth I heaped upon it seems lighter than cotton! My Lord, still Your side sits firm on the ground! What shall I do?

ŚRĪ KRISHNA—Find a wealth to counter-balance Me!

SATYABHĀMĀ—O where shall I find a wealth equal to You! O foolish woman that I am to part with my Supreme Beloved for the trifling pleasure of the beyond! I have emptied all I have into this unfortunate scale! O pitiless balance! Nārada have pity upon me!

NĀRADA—Pray, attend there to the weight arm, business-like!

ŚRĪ KRISHNA—Quick! How long am I to sit like this! I am hungry!

SATYABHĀMĀ—O Lord, this is nothing but Thy play! I have come to my senses! I can no more bear Thy test! O my Beloved, I shall no more desire for a heaven beyond You who are the ocean of Delight. I surrender myself to Thy feet!

(Enter Rukmiṇī with Tulasī)

ŚRĪ KRISHNA—There comes Rukmiṇī, ask her to bring her wealth too!

SATYABHĀMĀ—Rukmiṇī, you know my plight!

RUKMIṆĪ—Repent, Satyabhāmā, repent! You seek for the fire-fly to light your home while the Sun is by your side! Shame! Lord, excuse Satyabhāmā's sincere folly! It has cast a gloom into our life!

ŚRĪ KRISHNA—To the business! The balance must be equal!

SATYABHĀMĀ—Rukmiṇī, bring all your wealth too! Let us redeem our husband!

RUKMIṆĪ—(Putting the Tulasī leaves in the weight arm) This is all the wealth I possess! This Tulasī is the symbol of my heart's endless wealth which I offer to my Lord!

NĀRADA—Lo, the balance is now equal! Hail Tulasī! Hail devotion!

SATYABHĀMĀ—You have saved me, Rukmiṇī, Thanks! Come my Beloved!

ŚRĪ KRISHNA—Nārada, take all the gold in this scale!

NĀRADA—Fie upon all the gold on earth! This Tulasī is enough for me. I worship Thy feet with it and take upon my head the dust of Thy holy feet! That is more than a heaven of wealth for me!

( *Nārada worships Śrī Kṛṣṇa* )

SATYABHĀMĀ—My Lord, to be with Thee is heaven; to be away from Thee is the darkest hell! My Beloved, Thou hast taught me a precious lesson!

RUKMIṆĪ—Lord, let us hear from Thee the mystery behind this play of Thine.

SATYABHĀMĀ—My Beloved, I want to know what this act of Thine means.

ŚRĪ KRISHNA—This means that you are the most innocent and easily deceptive girl on the face of earth!

SATYABHĀMĀ—Then, why did You tell me that giving one's husband is the highest gift?

ŚRĪ KRISHNA—Child, "*giving the husband*" means giving up the idea of *egoistic possession* of the husband. Husband is dear to the wife, for the *Ātmā* is dear to her! The wife is dear to the husband, for the *Ātmā* is dear to him! Love the Supreme *Ātmā*, the Divine in everything.

SATYABHĀMĀ—Then, gift.....?

ŚRĪ KRISHNA—Self-giving in the purity of devotion is the highest gift!

SATYABHĀMĀ—Then, Heaven?

ŚRĪ KRISHNA—The heart purely devoted to the Divine is the highest heaven! Not in gifts, not in much learning, not in wealth; joy and peace reside in the heart which is always conscious of the Divine, who is the only Delight of beings!

RUKMIṆĪ—Lord, what is the secret of being always God-conscious?

ŚRĪ KRISHNA—Be equal-minded to the dual effects of acts, to joy and sorrow, pleasure and pain, knowing that I am in the heart of beings





# The Three Aspects.

BY DATTATREYA.

(1) The Manifest *Brahma*, both Individual and Cosmic of which the Individual is a part. The one Individualizes the Cosmos and the other Cosmo-sizes the Individual, both acting on each other, as जीव (*Jiva*) and ईश्वर (*Īśvara*).

(2) The Unmanifest *Brahma*, silent, immutable and inactive, the unperturbable witness consciousness behind all individuality and cosmos, supporting them by Its presence, but not at all involved in them, although pervading them.

(3) The Transcendent Divine, silent, immutable and actionless, pervasive and supporting both the Unmanifest and the Manifest, manifesting the Unmanifest and unmanifesting the Manifest, and bringing them both to the level of the Transcendent and making them one whole into the Transcendent Being.

## THREE ASPECTS OF THE TRANSCENDENT

(1) The Transcendent is the Entirety (सम्पूर्ण), the Unmanifest and the Manifest, known as *Brahma* and *Jiva* or *Īśvara*. *The One and the Many*.

(2) The Transcendent is Unmanifest as *Brahma* and there He is called *Brahma* or *Parabrahma* to distinguish it from the *Āpara Brahma* the *Īśvara* and the *Jiva*, but supporting by its presence all existences. *The One*.

(3) The Transcendent is the Manifest as *Īśvara* and *Jiva*. *The One as the Many*.

## THREE ASPECTS OF THE UNMANIFEST

(1) The Unmanifest is the transcendent as manifesting itself without manifesting itself, स्वभावस्तु प्रवर्तते, कर्तारमपि मां विद्धि अकर्तारम्. *The One and the Many*.

(2) The Unmanifest is *Brahma* as the Unmanifest, silent in itself, a motionless or changeless substance, and existence beyond all comprehension. The One uninvolved in the Many. *The One*.

(3) The Unmanifest *Brahma* by its very existence is the cause (कारण) of all individualized and cosmo-sized manifestation. *The Many*.

## THREE ASPECTS OF THE MANIFEST

(1) The Manifest (the cosmic soul and its multiple individuality) is the eternal portion of the Transcendent, *Puroṣottama* or *Para Brahma* by whatever name you call it, and therefore is eternally transcendent in its transcendent aspect. *The One and the Many*.

(2) The Manifest is *Brahma*, the Unmanifest, its manifestation being only a ripple on the surface of the vast ocean of its existence not at all involved in the rippling process. *The One*.

(3) The Manifest is *Jiva* and *Īśvara* as the active soul of all individual and cosmic existence involved in its changes and motions in time and space. *The Many*.

## THE MANIFESTATION

The individual individualizes the whole cosmos and the transcendence into itself and also individualizes each and every part of itself. If you wish to see the whole cosmos and even the transcendent in an individual you have to see the Individual in its entirety in all the three aspects that he has individualized in himself. You will find in him the Transcendent behind and beyond all that he is; the *Brahma* beyond all that he is in mind, life and body, the अक्षर पुरुष; the Individual in all that he in himself expresses or means to express through all his lives. As to the process of individualizing, you will find in him all his different parts assigning to themselves and trying always to attain predominance over all others which is inherent in him in his transcendent and unmanifest aspects. Thus his body always tends to predominate over all other individual bodies in showing itself to be pure and strong and beautiful as if taking away from the whole cosmos all the purity and the strength and the beauty that lie there and even beyond. His *Buddhi* tends to predominate in knowledge and tries to individualize the whole of all that you call Knowledge into itself. His Will tends to predominate over all other wills, and wishes even to transcend the cosmic will. His ego stands over itself and dominates all his parts of the being and asserts itself in spite of all contradictions. His life, the vital force, persists in all kinds of desires and the desire of

immortality and holding the body and the mind to itself. And so on it goes on individualizing everything of itself and of others too, lands and property and fame and name, everything good, bad or indifferent. This is the process of individualization running through the individual and the cosmic aspect of the Divine.

The process of cosmosization works through individuals and annuls all individuality of the individual where it tends to transcend the cosmic process, by means of its triple power of creating what it wants to create, of preserving what it wants to preserve and destroying what it does not want to retain in its own cosmic will of cosmosizing all individualizations, at every step facing individual tendencies, making use of or otherwise annulling them and proceeding always to effect the will of the Divine in its own cosmic way. At a certain point the Individual and the cosmic are at cross-ways and there the Transcendent in the Individual may prevail and the cosmic avail itself of that transcending will and use it in its process of cosmosization, for the cosmic has to work through the Individual.

## THE UNMANIFESTIZATION

The process of unmanifestization annuls all cosmosization and individualization, for the process of unmanifestation is the preservation of the static and immutable silent immortality of its existence in itself uninvolved in any manifestation, for otherwise there may not remain any immortality to support the mortal and everchanging motions of the cosmic and the individual. The

ever perfect unchanging unmoving state of uninvolved inactive silence is the Immortal *Brahma* and in it merge all cosmic and individual manifestations as if that were their ultimate consummation. But the transcendent in the Unmanifest *Brahma* that transcends the silent immutability of itself and manifests the many in its oneness, as ripples on the surface of the sea, gives to it its own inherent aspect of the Many, even always remaining as the One; and there the Unmanifestation is transcended and has to wear on the garb of the Many, even though as a dream quite apart from itself, yet within itself, as the dream of the dreamer within himself.

### THE TRANSCENDENTALIZATION

The process of Transcendentalization works through both the cosmic as well as the individual and the unmanifest, for the unmanifest is the higher and never-changing nature and status of the Divine Transcendent परा प्रकृतिः, परं धाम as distinguished from the अपर धाम in the अपर प्रकृति the lower

nature of the जीव and ईश्वर, the individual and the cosmic soul. And because the transcendent aspect is there in the individual as well as in the cosmic, and because the cosmic has to work through individuals according to their needs and capacities, and also because the cosmic process has to take over the individual evolution and add it to its process of work, the Individual becomes the centre of the process of Transcendentalization and there lies the Transcendent importance of the जीव who by joining itself to the transcendent aspect behind him escapes the त्रिगुणमयी माया of the cosmic and passes on to the Unmanifest and through Unmanifest alone to That which is both the Unmanifest and the Manifest, and then is able to look upon all that is, and that may be as the One ब्रह्म in the Many and the Many in the One ब्रह्म and both as aspects of the One who is both the Manifest and the Unmanifest, the Many and the One, the One with the Many within the One as its eternal and inseparable portions in manifestation.

How can there be salvation so long as the doubts of the mind are not removed? O human being, realize that you are leaving this earth having frittered away an invaluable life in exchange for the trifling pleasures of the world.

—*Guru Nanak.*

Turning your back on sleep at night and the enjoyment of tastes during the day, and leaving off the habit of discussion or controversy, one should engage oneself day and night in remembering श्री Hari.

—*Raidas.*

Whether people speak well or ill of you, pay no attention to their words. Without caring either for praise or censure of the world one should advance on the path that leads to God-Realization.

—*Śrī Ramakrishna Paramahansa.*



# Hymn to the Almighty.

## I

The skies that sparkle with the sun,  
The rivers that make a solemn run,  
The hills that smile,—all list'n  
To thy mystic tale.  
The trees that whisper with the leaves,  
The wind that slumbrous sighing heaves,  
The cloud that magic rainbow weaves,  
Thy fame exhale.

## II

The birds upon their airy flight,  
The waves that swell with lunar light,  
The weary sleep that steals the night,  
Thy name extoll.  
The stars that ether blue adorn,  
The dawn that hangs above the morn,  
The maiden moon for music born,  
Thy might unroll.

## III

The nymphs above with charming tongues,  
The earthly men with music-lungs,  
The songster sprites with airy wings,  
Thy greatness sing.  
The bells that grace the Heaven's gate  
The bells that knell the Human fate,  
Whose gongs with mellow music mate,  
Thy glory ring.

## IV

The bud that blooms, the flower that fades,  
The passing air with fragrance iades,  
The nodding creepers in the shades,  
Thy sweetness breathe.  
The softly gliding sunny streams,  
The silver flow of gray moon beams,  
The golden light of human dreams,  
Form thy wreath.

## V

The fugitives from this filthy world  
Into the Demon's flames when hurl'd,  
Thy tender glance above them whirled,  
Saves their faith.  
Fears that shake this timorous earth  
Hated death and beloved birth,  
Dreams that gender hyp or mirth,  
Thy shadow's wraith.

## VI

Father, gently smile on me !  
For days and nights I sighed for thee !  
O Father, come, O come to me !  
Show thy lotus-feet !  
I wept for thee, I weep for thee,  
Come, O soon, O come to me !  
Oh my soul with mirth and glee,  
Thy advent greet !



—Samananda.

# Whither are we marching ?

~~~~~BY RAJENDRA NATH BAROOAH, B. A., B. T.

Every action has a re-action. As we have done unto our fathers, so will our children do unto us.

Boys and girls, after all, are boys and girls. They are pure, simple and honest. There is always a divine lustre in their eyes. We, their teachers, parents and guardians are responsible for their growth and development. It is our duty to develop their hidden and latent powers.

The whole world to-day is interconnected through a net-work of roads, railways, steamers, airways, telegraph and wireless communications. Any new idea, any new invention, any new fashion, or any other new thing, having origin in one country, at once finds its way into the other distant countries of the world. No country, however backward it may be, can remain isolated.

Therefore, the educational, social, moral, physical and religious problems of the country must be solved in accordance with the requirements of the time.

The real strength of a nation, a race, or a family lies in the men and women of exemplary moral character whom it contains. There was no dearth of such men and women in ancient India. The epics and the great scriptures testify to the validity of this statement.

I am not a pessimist. I am only giving a pen-picture of the

great changes which have taken place around us during the present period of transition. Sweet is pleasure after pain. Though the picture looks gloomy enough, it represents a condition which indicates only the pangs and throes of a new birth. These are bound to appear on the eve of a new era.

According to my humble experience extending over a quarter of a century the so-called civilizing influences of modern materialism have brought about an amount of moral degradation among our men and women, which in its depth and intensity appears to be quite unparalleled. We have really lost sight of the high ideal of life of our beloved ancestors.

In our school days, our parents compelled us to read the vernacular editions of the great epics and other holy scriptures. The noble characters delineated in these sacred books left deep impressions on our tender minds. The Muslim boys also used to read their sacred books.

But now even grown-up Hindu or Muslim boys cannot repeat the stories narrated in these sacred books.

In our school days, the letters and alphabets of any language, whether written or printed, were held sacred. Even now we can never touch a book with our feet, or keep a book or a written exercise in an unclean place. It was instilled into

our minds in our childhood that to do so was sacrilegious. Call it superstition, if you like; but we hold that all knowledge is divine.

And now you will find scraps of written or printed matter being unceremoniously scattered in every conceivable place.

With a few exceptions, the dishonest method of passing examinations through copying was unknown in our school days. But now it has become the royal road to success for many. The practice has become so wide-spread that village school boys, teachers and in a few cases even so-called learned professors have been found prone to it.

Cases of plagiarism in literary productions and even in the theses for the degrees of Universities, and of impersonations in University examinations by teachers and professors are of frequent occurrence these days.

In our college days, theft cases in the hostels were very rare. But now trifles like fountain pens and pencils cannot be safely left on the tables of boarders of many a college hostel in India.

Many limited concerns, banks, co-operative societies, mills and factories closed down owing to the misappropriation of funds by the promoters of those concerns. Many bogus companies are formed which hold out bright hopes of dividends and bonuses and vanish into nothing with the public money. Adulterated food-stuffs

kill more of our people than all the epidemics and endemics put together.

The illiterate masses have nothing to do with such activities. We, the educated few, are the swindlers and adulterators and yet we boast of our capacity to civilize the villages with our ideas of progress!

Go to any public institution, you will find bribery and corruption rampant there!

On 2nd April 1935, a meeting under the auspices of the Bengal Welfare Association was held in Calcutta under the presidency of the Lord Bishop of Calcutta. It strongly protested against the spread of undesirable films and posters, especially those containing scenes of sex or horror, which created strong and lasting impressions on young impressionable minds. The meeting noted that they proved far-reaching injurious effects on the character and mental state of young people.

Sir P. C. Ray said that unclean films created a sort of morbid appetite in the minds of young persons.

We are really in great need of good films suitable for the young people as they have got educative values of their own.

Abnormal cases of suicide are increasing day by day all over India and they reflect only the morbid state of mind of the young generation. These suicide cases are confined only to the educated or half-educated classes and not to the illiterate youths!

Is this degeneration due to lack of moral or religious stamina ?

Is it due to social environment? Is it due to irreligious home education? Is it due to craving for luxury? Is it due to poverty? Is it due to the uplift of the depressed, and the lowering of the high?

The great American Judge of the Juvenile Court, Mr. Lindsey, has appealed to the American public through his book entitled "Revolt of Modern Youth", to read sympathetically the hearts of the younger generation and save them from ruin towards which they seem to be rushing headlong.

Team work, social service, scout and Bratachāri movements have been doing something to improve the morale of the young men and women

of our country. But even the combined effect of all these movements is quite insufficient to stop the general process of demoralization. India may lose all her material wealth, it matters little. But if she loses her spiritual heritage, she will be dead to the whole world in the true sense of the term.

Will our parents, guardians, teachers, social reformers and religious preachers, all combine to stop this headlong fall and devise means to purify every Indian home by popularizing the ideas of simple living and high thinking, of service and sacrifice, and of purity of conduct in everyday life? Will our boys be taught how to adore Beauty within and Beauty without?

The Nature of Reality¹.

BY T. M. P. MAHADEV, M.A., Ph. D.

I

Metaphysics is an inquiry into the meaning of reality. Aristotle calls it a science of being *qua* being. Now, what, according to the Vedānta, is the nature of Reality? What is its ontology or the general doctrine of Being? A thing may be defined in two ways. We may state its essential nature, or we may distinguish it from the rest by mentioning its accidental attributes. A house may be defined in terms of its essential character, or it may be demarcated from the rest by the accidental qualification of a crow perching on its roof. That is the essential nature (*swarūpa-lakṣaṇa*) of a thing which is present in that thing so long as it lasts and distinguishes it from the rest.² And that is the qualification *per accidens* (*taṭastha*

lakṣaṇa) of a thing which remains in that thing only for a time and distinguishes it from the rest.³

Brahma, the absolutely real, according to the Vedānta, is defined in both the ways. The causality of the world is the qualification *per accidens* of *Brahma*. *Brahma* is the cause of the origination, sustentation and destruction of the universe.⁴ Its essential nature is defined as 'Being, intelligence, bliss'. Existence, intelligence, infinitude is *Brahma*; and that which is infinite is bliss.⁵ The three-fold nature of *Brahma* given by Scripture is essential to It because It constitutes Its essence and

3. कादाचित्कत्वे सति व्यावर्तकं तदव्ययलक्षणम् ।

4. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत्प्रयन्त्यमिसंविशन्ति तद् ब्रह्म ।

(*Taittiriyaopaniṣad*)

जन्माद्यस्य यतः

(*Vedānta-Sūtras* I, i, 2)

1. *Brahma-lakṣhana*.

2. स्वरूपं तद् व्यावर्तकं स्वरूपलक्षणम् ।

5. सत्यं ज्ञानमनन्तं ब्रह्म । यो वै भूमा तत्सुखम् ।

serves to distinguish It from the name-and-form world, which is unreal (*anṛta*), non-intelligent (*jaḍa*) and of the nature of misery (*duḥkha*). Being (*sat*), intelligence (*chit*) and bliss (*ānanda*) are neither parts of *Brahma* nor its properties. The real is devoid of internal differentiations and external relations. Being, intelligence and bliss constitute the very nature of *Brahma*, and not its attributes. Though they are not different from *Brahma*, they appear as if different. Even though happiness, experience of objects, eternity, etc., constitute the very nature of the self, they are metaphorically called attributes, since they appear to be distinct in the external adjunct, the psychosis of the internal organ.¹

II

"Existence is not reality, and reality must exist. Existence is, in other words, a form of the appearance of the Real," says Bradley.² McTaggart regards existence as *prima facie* a species of the Real. While it is universally admitted that all that exists must be real, he says, there is a view which maintains that there is reality which does not exist. And he sets himself to refute that theory and prove that there is nothing real which is not existent. "There is nothing which compels us to believe in non-existent reality."³ The Vedānta regards

existence neither as the appearance of reality nor as a species of the real but as the characteristic nature of the Absolute. "Of the real there is no non-existence, and of the unreal no existence."⁴ There is no non-existent reality. Nor is there unreal existence. The objects of the name-and-form world, which are appearances, are no doubt regarded as existent. But 'existence' is not their nature; it is the essential character of the Absolute. We wrongly attribute the nature of the absolute *Brahma*, existence, etc., to the objects of the world, which are illusory, couple the true with the untrue and indulge in such empirical usage born of ignorance as that "the pot is real," "the cloth is real."

Almost the first task that a seeker after truth has to undertake is to discriminate the real from the unreal, the truly existent from the apparent things of the universe. The principle that guides him in this undertaking is that of non-contradiction. "Ultimate reality is such that it does not contradict itself; here is an absolute criterion."⁵ Unsublatability (*abādhyatva*) is the test of truth. This is not a mere negative standard. While denying inconsistency, it asserts consistency. That is real (*satya*) whose nature, by which it is cognized, remains constant; and that is unreal (*anṛta*) whose nature, by which it is determined, varies.⁶ "That which is constant

1. आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति धर्मा
अपृथक्त्वेऽपि चैतन्यात् पृथगिवावभासन्ते ।

(Panchapadika)

2. *Appearance and Reality*. (Ch. xxiv.)

3. *The Nature of Existence*. (p. 33.)

4. नास्तौ विषये भावो नामावो विषये स्तः ।

(Gita II. 15)

5. Bradley: *Appearance and Reality*

Ch. VIII.

6. Vide Sankara's commentary on the
Tait. Up.—

in whatever is variable, that is different from the latter, as a string from the flowers strung thereon."¹ Real existence is never sublated. Through the application of the principle of *anvaya-vyatireka* it can clearly be seen that existence is the essential nature of the Absolute and not of the things of the world, external or internal.

III

"*Brahma* is consciousness (*prajñāna*)"² "Here this self is self-luminous."³ "The self alone is its light."⁴ Reality is not bare existence. It is intelligence as well. It is self-effulgent; by its light everything else shines. It neither rises nor sets. It knows neither growth nor decay. Being self-luminous, it illumines all other things without depending on any external aid. "Who can cognize that by which everything is cognized? By whom can the knower be known?" asks Yājñavalkya. The self knows all but is not apprehended by any means of knowledge. It is neither the manifest world of name and form, which is presented to sense, nor is it the unmanifest *Māyā* unrevealed to sense-perception. It is neither the modes of *Māyā* nor *Māyā* itself. The experience of self-conscious-

ness is an undeniable fact. The self is not known, because it is more than known. It is knowledge itself, the light of intelligence but for whose manifestation the entire world will be blind.

One of the foundational tenets on which the edifice of Advaita is built is the doctrine of the self-luminosity or the intelligence-nature of Reality. As against the *Prābhākara*, who maintains that the self is manifested by cognition as the locus thereof, the *Advaiti* says that there is no difference between the self and cognition. As against the Logician, who holds that one cognition is revealed by another cognition, he says that cognition cannot be an object of cognition. As against the *Bhāṭṭa*, according to whom the self is a composite of inertness and intelligence, he says that the self, which is homogeneous and partless, cannot be the substrate of contradictory attributes. And as against the *Vijñāna-vādī*, who identifies objects with cognition and splits reality into a cognitional series, he shows how the seer and the seen cannot be identical and how a series of cognitions cannot even be known but for the existence of an eternal, unchanging consciousness. This consciousness is *Brahma*. The self is intelligence. Scripture declares, *Brahma* is *Prajñāna* ('प्रज्ञानं ब्रह्म').

IV

Brahma is intelligence-bliss. Reality is not only the pure intelligence which is the witness-consciousness of this world-drama. It is also unexcelable bliss. We delude ourselves by

सत्यमिति यद्रूपेण यन्निश्चितं तद्रूपं न व्यभिचरति तत्सत्यं,
यद्रूपेण यन्निश्चितं तद्रूपं व्यभिचरति तदनृतमित्युच्यते ।

1. येषु व्यावर्तमानेषु यदनुवर्तते तत्तेष्वो मित्रं यथा
कुसुमेभ्यः सङ्गम् ।

(*Līhamati*)

2. Ait. Up. III. 3.
3. Brh. Up. IV. iii. 9, 14.
4. Ibid. IV. iii. 6.

thinking that happiness rests in external objects, in the world without. But the real seat and centre of happiness is the self. "This, which is of the nature of the impartite essence is the supreme bliss; of that all other beings enjoy but a fraction."¹ The bliss of *Brahma*, as contrasted with material happiness, is unsurpassable. In the *Ananda-vallī* of the *Taittirīya Upaniṣad* the calculus of

happiness is made to culminate in Brahma-bliss, which is declared to be unexcellable. Reality is bliss because of its infinitude. The word 'Brahma', which comes from the root 'Bṛh, bṛnh, to increase', signifies greatness. *Brahma* is great because it is unexcellable, free from limitation due to space, time or other things. And it is of the nature of bliss, because it is great.

The Eternal Struggle.

BY BABU RAM SAKSENA, M. A., D. LITT.

Our ancient sacred literature alludes to a struggle between the gods and the demons, both descendants of *Prajāpati* (for instance in the *Chhāndogya Upaniṣad* I. 2). Besides the mythological meaning, there is a deep hidden meaning in this.

This struggle is between the higher and lower self of man, between the divine in him and the demonish. One leads to what is known as *śreya*, *sugati* and the other to *preya*, *durgati*.

The five senses together with *manas* (the sixth sense) are an individual's agents. Rightly employed they lead one to bliss, wrongly used they throw him in deep sea.

With each thought, word and deed of ours, there rages a struggle in us. Each one is either *śreya* or *preya*. We should analyse each *Karma* of ours and discriminate between its courses. Does such and such *Karma* lead to 'good', to 'happiness',

or does it lead only to momentary pleasure with a possible evil effect? One who can make a habit of this analysis and can choose rightly, he succeeds. His path becomes sure and his goal certain. He who swerves falls out.

It is through *manas* that our senses act. If we can control our *manas*, our senses are within our control. When our *manas* goes out of hand and becomes subservient to the senses, we lose hold on ourselves, we become identified with the channels of our thought, as Patañjali puts it.

Even the loveliest of the objects of our senses have a *śreya* or *preya* aspect according to our attitude towards it. It is the mind which sins, as a poet puts it, and not the body. We see a beautiful woman, ponder over her motherhood and over the almightiness of the creator who created that thing of beauty—we raise

ourselves high by that thought. But if we see the same woman with a carnal desire, with a desire to possess her, we are thrown down into veritable hell. Similarly, if we see a decrepit leper we may have compassion for him and may pray to God to relieve him of his suffering—we raise ourselves high again. But if we frown on the poor thing, and are afraid of his contact and detest him, we are nearer devil. The four atti-

tudes of our mind—*muditā*, *mañirī*, *karuṇā*, *upekṣā*—rightly disseminated will purge us of our sins.

How to bring about the right sort of attitude?—By faith and will. Keep on the banner of *śreya*, let it be victorious over *preya* in our everyday life, in each thought, word and deed. Let us have faith in the ultimate victory of *śreya* and a will to keep its banner high. And we shall conquer.



A Peep into the Illustrations.

1. *Pointing to the New Moon.*

The artist portrays Śrī Rādhā and Śrī Kṛṣṇa standing at dusk on the bank of the Jamuna which is passing through a gorge. The new moon has arisen in the western sky. The whole Nature stands enchanted before the Eternal Pair. Śrī Kṛṣṇa and Śrī Rādhā both raise their hands to point to the moon peeping from behind a distant hillock.

2. *The Āchārya in Meditation.*

Āchārya Śankara's view on God's manifestation as Śrī Kṛṣṇa has been placed before the readers of this number in the words of the great Āchārya himself taken from his commentary on the Gīta and his comparatively less known work the "Prabodha-Sudhākara". The last-named treatise contains some verses on the meditation of Śrī Hari as a cowherd boy taking His repast in a forest together with His associate cowherd boys. This is believed to have been a favourite theme of meditation of the Āchārya. The artist shows the Āchārya seated in meditation under a tree, and the Lord of all the Universes, Śrī Kṛṣṇa, sporting just as the Āchārya saw Him in meditation. For a fuller explanation of the picture the reader is referred to the subject of meditation in the article entitled "Āchārya Śankara on Bhagavān Śrī Kṛṣṇa" appearing in this number.



